

OCT 11 1983

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On the door of a high school guidance office the following notice greeted the students at the beginning of the year: "If you think education is tough, try ignorance."

Calvinist Contact

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39th year of publication,
No. 1894, September 30, 1983

Christian workers executed in Communist China

HONG KONG (Inter-Aid) — Two Hong Kong-based Chinese Christian workers, Ho Yan-kit (known as John Lee) and Lam Zha-wing (Ah-Tong) were executed in Canton, China, on September 5, according to the New China News Agency.

The two well-known missionaries entered Mainland China March 21, 1983, on a Christian mission, but were arrested March 29 and falsely charged with the political crime of being Taiwan spies. The trumped-up charges included "stealing important communist documents" and "attempting to establish urban guerilla troops, and underground storage houses and a radio station."

The news agency stated that Ho, the 39-year-old China worker and his close companion Lam were first sentenced to death by the Canton People's Intermediate Court. They appealed to the Supreme People's Court in Peking, but to no avail. The death sentence was finally confirmed by the Guangdong Provincial Higher Court September 5 and summarily carried out.

The immediate release of the news over communist airwaves and the subsequent reporting of the event in seven Hong Kong newspapers was a



stunning blow to the Christian community in Hong Kong, contacts in the British Crown Colony reported. Persecution against Christians inside China has been stepped up in recent months, according to underground church sources, and many home churches are forbidden to gather for services.

Artists are glad to be alive



TORONTO, Ont. (Ass'n of Mouth and Foot Painting Artists) — It was apparent to the onlooker that everyone invited to the premier showing of a unique film about the life of the well-known handicapped mouth painter Mykola Bidniak was impressed by his artistic achievements and that of three other disabled artists. Margaret Birch, M.P.P.,

Parliamentary Assistant to the Premier of Ontario, had some moving comments when she officiated at the premier showing of the film "Glad to be Alive." The film is a documentary about the life of mouth painter and commercial artist Mykola Bidniak. It portrays a disabled artist and his day to day challenges to survive. Also featured in the film are some other

Canadian mouth painters.

In combination with the premiere was an extensive art exhibit of some 35 internationally acclaimed mouth and foot painters with over 50 original paintings on display. The visitors to this impressive art show of many different techniques had the opportunity to watch in amazement when some of the mouth painters demonstrated their unique skills.

There are presently 165 artists in the Association of Mouth and Foot Painting Artists. It is owned by the member artists. Membership is determined by the artist's ability to paint high quality works of art, as determined by an impartial, non-handicapped panel of art critics.

All artwork remains the property of the individual artists, who set the prices for their works and receive the entire amount when a painting is sold.

Members' paintings are selected by the Association for use in reproduction for sale as Christmas and all occasions cards, art calendars, note paper and giftwrappings. All items are offered by direct mail through Rehandart Canada Limited and are printed in Canada.

From l. to r.: Myron Angus of Port Stanley, Ontario, Mykola Bidniak of Everett, Ontario, Janice (Penny) Oman who, in spite of her severe disability, specially flew in from Edmonton, Alberta to participate at the film premiere, Margaret Birch, M.P.P., and Lawrence Parker of Kitchener, Ont.

More than four and a half billion of us!

WASHINGTON (AP) — The world has registered its biggest 12-month population increase in history, reaching 4,721,887,000 people by mid-June, the U.S. Census Bureau says.

More than half the world's people live in the five largest countries — China with 1,059,802,000 people, India with 730,572,000, the Soviet Union with 272,308,000, the United States with 234,193,000 and Indonesia with 160,932,000.

Despite its size, Canada ranks well down the list with 24,343,000 people.

The U.S. Census Bureau said yesterday the world has grown by almost one billion people since 1970. But the one-year increase of 82,077,000 people last year was a record — more than the combined populations of Canada and Britain.

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Calvinist Contact

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Op/Ed

Guest editorial

Can a calvinist Christian be a happy Christian?

Nick Loenen

Who of us does not desire emotional stability, contentment, and inner repose? The gospel promises that Christ is the key to these. Do Christ's followers, in particular, do reformed Christians display these qualities?

Sometimes yes; often not. Why is this so?

It is possible to accept the gospel intellectually, to give rational assent, while remaining emotionally in doubt. It is one thing to acknowledge God as Creator and sustainer, it is quite another to experience God's providence as a father's love for oneself. It is one thing to assent that justification is by faith through grace, but quite another to simply surrender to God and feel safe about it.

This disjunction between the knowledge of the head and the experience of the heart is often most acute during personal injury or distress. Such trials do not always cause us to doubt the gospel, but we do experience uncertainty on an emotional level. Saying that everything happens according to God's wise counsel does not necessarily make us feel secure. To feel secure requires more than an assertion that God controls all. It requires one to joyfully embrace God's plan for one's life, and to eagerly anticipate what good he has in store for us next. Anything short of this indicates failure to surrender emotionally.

However, such emotional uncertainty is not limited to periods of personal trial; we often experience a certain amount of anxiety about our relationship to God, in spite of our confession that Jesus saves through grace, and grace alone.

That reformed believers do not always experience the peace and joy of salvation is to me a fact. This editorial seeks to discover the root-causes for our lack of inner repose and child-like trust within Calvinism itself.

Calvinism, when put into practice, leads to much activity — a search for a christian lifestyle. In addition, this life-style becomes an indicator of one's eternal destination. These are the two root-causes.

That Calvinism leads to activism can best be seen by contrasting Calvin and Luther.

For Luther, particularly the early Luther, true religion was exhausted in the justification of the sinner. God reached down into a sinful world and from pure grace redeemed people. The rebirth and justification of the winner, with its attendant inner joy and peace, was the main focus of religion. Good works were naturally discounted. Should rebirth result in a life of sanctification, this was wonderful; but sanctification could in no wise contribute to justification; besides, the best of our works are impure.

Calvin, coming after Luther, took all this as his point of departure to then move significantly beyond Luther. God's reach to save a sinner was only the beginning for Calvin; a life of holiness before the Lord must follow. The main focus of religion is not the forgiven sinner but God's holiness.

For Luther the God-man relationship culminates in the joy of sinner who knows himself forgiven. For Calvin this joy must manifest itself in a life-long attempt to render all things holy unto the Lord. Luther's religion affects

people internally but leaves the world much as it is. Calvin's religion also affects people internally, but these people are then duty-bound to turn the world upside down.

Using good works as the criteria for determining one's relationship to God is a most precarious enterprise in that our estimation of what constitutes a good work is fallible. However, more to the point, I do not think designating good works as the sign of one's election is conducive to inner peace, repose, and calm assurance.

In fact, the very opposite might result. It induces people to a frantic scrutiny of their lives for evidence of their election. When such evidence is lacking, one might well force oneself to do good works, thereby, of course, destroying the goodness of such works. Taking good works as the sign of one's election results in much self-examination. The focus shifts from the power of Jesus to one's own tenacity for good works.

One may well ask now, should we turn Lutheran? No. Lutheranism can also lead to anxiety. For Luther knowledge of election comes from inner assurance. Lutheranism tends to look for a sudden profound conviction of sin accompanied by an emotional inner assurance of faith and salvation.

Consequently, there is a danger to tailor the preaching and liturgy to elicit such responses by playing on peoples' emotions. Pentecostals of our day sometimes practise an exaggerated form of this. Such practises do not bespeak inner repose; they are frantic attempts to attain it.

Secondly, this editorial does not mean to wean anyone from calvinist Christianity. The beauty of Calvinism is that it places all things at Jesus' feet; but in so doing the Calvinist, in spite of his theory, tends to take himself and his role in the sanctifying process too seriously. As a result he becomes a little nervous and might forget to fully surrender to his Lord.

Human responsibility is good and much needed, but it should not be severed from the Lord who gives it. We must accept responsibility while leaving the outcome of our efforts to him. God demands perfection, and the best of our talents and time. However, this need not make us anxious. We must place first things first; and first comes God's love which remains regardless of how we perform.

Within this perspective inner repose and emotional security have a place. It is difficult but not impossible for Calvinists to experience this. The difficulty does not occur in Calvinist theory, but its practise.

This difficulty may be avoided by keeping a proper perspective, not by lessening the drive for sanctification and its resulting activism. This is not a call for an inner-closet, pietistic Christianity, but a reminder that even though we must work while it is day, our salvation does not depend on it.

Nick Loenen is western representative of the Association for Advanced Christian Scholarship. He lives in Richmond, BC.

Letters

From a newsletter for Presbyterians, August 1983

The *Calvinist Contact*, a distinguished independent weekly published in St. Catharines, Ontario and serving a largely Christian Reformed Church readership across Canada, carried an extensive report of our General Assembly written by our own church's Bob Bernhardt. In an otherwise concise and well-written account, one delightful "typo" crept in. A sentence that, presumably, should have read "Recent assemblies have been thrashing through some of the implications of the decision made



over 15 years ago to ordain women as ministers and elders" read instead: "Recent assemblies have been thrashing through some ... etc." Come to think of it, maybe it wasn't a typo.

Maiden editorial puzzles reader

After reading your editorial of September 2, I would like to make a few comments, because I am in the same mood as the subscriber from "Het Parool" on the front page. My comments are directed to the last 2 paragraphs of your theme "Centrality of the kingdom."

You state that we may claim all of life for Christ, but we must be strategically wise. Why fight battles that do not promise victory?

Throughout history people proclaiming to be Christians have done exactly this very thing. The odds were stacked against them; there was no assured victory. The strategy may have been

bad and yet they fought with words (struggle for christian education in the old country etc.) and they fought with swords as well (freedom of religion). In spite of the odds against them, the Lord blessed these efforts and indeed Satan had to surrender territory.

And further, your last paragraph puzzles me. Without being militaristic or violent, we sometimes have to oppose people who represent evil powers. The meek shall inherit the earth indeed, but we should not take this out of context.

Could it be that you favour the Peace Movement as we know it today with all of its ramifications?

Dirk R. Woudstra,
Orono, Ont.

JUST A MOMENT/HERMAN PRAAMSMA



"Since I do not foresee that atomic energy is to be a great boon for a long time, I have to say that for the present it is a menace. Perhaps it is well that it should be. It may intimidate the human race into bringing order into its international affairs, which, without the pressure of fear, it would not do."

(Albert Einstein, 1945)

Nuclear weapons are evil. Instruments to blot out millions of civilians without distinction at the push of a button can hardly be described in other terms. They are a menace. Einstein had that part right at least.

And you can test it out in just a moment. Ask yourself the question: "Should America ever wage an aggressive war using nuclear weapons? Would I push the button for that?" Of course not!

Ask yourself the further question: "In the event of a nuclear attack by an enemy, should America strike back by taking as many people on the other side as possible with it? Would I push that button?"

Evil scenarios, aren't they? Evil weapons, devil power, Armageddon power. Einstein's menace.

Alright. That there's nothing good or desirable about warheads we all know. But ... was Einstein right about the second part as well? That we need these evil weapons, that they are a legitimate and perhaps necessary tool in intimidation, so that a semblance of order can be preserved? Are they a regrettable but inescapable deterrent?

Or should you and I join the ranks of the marchers and the protesters and say in no uncertain terms: rid us of these obscene tools of destruction!

At present East and West try to bargain from positions of power. They need to build newer and better weapons continually in order to bargain for the dismantling of those same weapons. It's the Alice in Wonderland scenario, the illogical logic, which the Bible calls: placing confidence in chariots and horses.

Into this situation the Contemporary Testimony Committee of the CRC has come with a proposed confession for our times. Article 59 reads:

We deplore the waste of the arms race

And the horrors we risk;

We call on all nations to work towards disarmament,

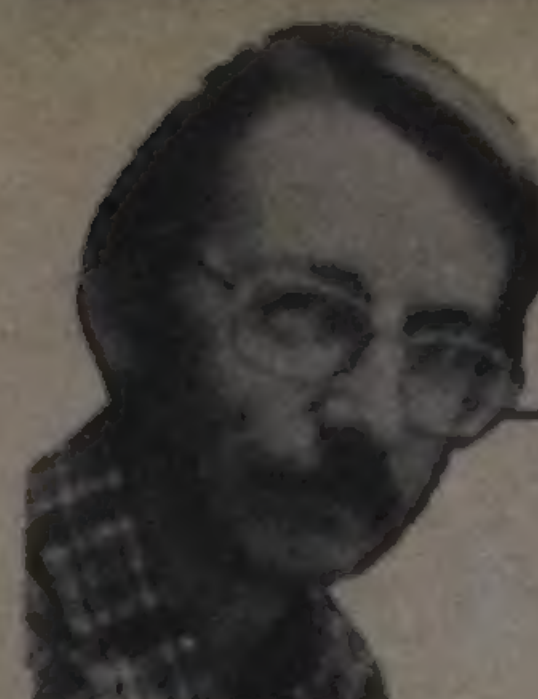
Pledging ourselves to walk in ways of peace.

In the commentary on this article you read:

Since 1940 weapons of overwhelmingly destructive power have been developed. They are now deployed and stockpiled to serve as a deterrent to war. Because we hold to the 'just war theory' we are convinced that this technology of mass destruction is incompatible with a just resolution of international conflict. Therefore we call on all nations, and especially on those in which we live, to halt development of nuclear weaponry, to work hard for a ban on the manufacture and use of these weapons, and with confidence in God to accept the risks that are necessary to establish peaceful relations. And we call on Christians everywhere to pray and work for peace so that justice and peace may be visible internationally.

To which I say: Amen!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church of Rexdale, Ont.



Bert Witvoet

Sweet and Sour

A yellow sticker on the old bumper?

It couldn't sleep one night and spent an hour or so in the kitchen reading the four gospel accounts of the calling of the first disciples. The accounts differ a little and I tried to reconstruct what exactly took place on the beach of the Sea of Galilee.

A wonderful peace came over me as I read how this fascinating God-man Jesus said to a couple of fishermen, "Come follow me, and I will make you fishers of men," right after he provided them with a miraculous catch of silvery fish from the lake.

Later that morning I was a passenger in a car on the Queen Elizabeth highway near Burlington, Ont. My mind was still on the Galilee beach even though my body was closer to the Burlington beach. We slowly caught up to a caramel coloured car sporting a yellow bumpersticker. The words took me by surprise: "I have decided to follow Jesus."

Isn't that something, I thought. Here I am riding in a car in the year of our Lord 1983 and I see a perfect stranger driving a car ahead of me with the answer to Jesus' invitation "Come follow me." The invitation was made almost 2000 years ago, but the responses are still coming in.

I'm sure Jesus is smiling.

I smiled too as we passed the car. I glanced at the person behind the wheel. Is he the one who accepted the invitation, or is he borrowing someone else's car? I wondered.

If he is the one, he is not ashamed of his decision. He proclaims it from his bumper so others can also follow Jesus (the original invitation came with the agenda 'I will make you fishers of men'). Maybe he wants to remind himself of what he has done: I have decided to follow Jesus, no turning back, no turning back.

As we leave the caramel-coloured car with the yellow bumpersticker behind I reflect on the fact that I would probably never stick a slogan like that on the bumper of my car. I guess my main reason is that I don't like to wear my heart on a bumper.

But there is another reason, and it has to do with the way I felt when in the small hours of that morning I read about the calling of the first disciples. I remember feeling that the seemingly light off-the-cuff "Come follow me" was a loaded invitation with momentous implications for the disciples. They left their boats and their father ... for good.

What did the driver of the car have to leave behind? I wondered. A job, a friend, a Lottario ticket, all of these? Maybe a whole lot; who am I to say. But the yellow sticker does not communicate that very well, I feel. It seems to cheapen what happened on the Galilee beach two thousand years ago and what should happen near the Burlington Beach today.

But that is perhaps more a question of esthetics than anything else.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

Strategic battles for the kingdom

The statement "Why fight battles that do not promise victory" may be open to misunderstanding. I did not mean to suggest that we should back off when the odds are great.

I could have put it this way: There are a hundred and one battles that can be fought in the name of Christ (pornography, materialism, abortion, militarism, arcades, mass production, alcoholism ... I could fill a whole page), but we can't fight them all. We have to be strategically wise.

Since we have to choose anyway, we may as well choose those battles that look the most promising. I do not think we should start a christian political party in Canada, for example, even

though I favour one in principle.

As for your second comment, I think you are reading into my statement. No, I do not "favour the Peace Move-

ment as we know it today with all its ramifications." My position on the need for a reasonable defence is on record.

Also, I am not against a secondary conditional kind of loyalty to country. I

spoke against "false" loyalties, loyalties that say, 'my country right, the other country wrong.' My first unconditional loyalty goes to the kingdom which is not of this earth.

Editor

Pontius' Puddle



Society

Voicing yourself to your

MP for effect!

Ben Vandezande

How did you respond the last time you were asked to write or visit your MP? Did you do it? Did you try it and run stuck?

Part of our responsibility as active citizens is to have at least some contact with our MP. On this page I would like to share some very concrete steps you could take in getting to know, writing and visiting your elected member.

Perhaps one comment is in order before you go on reading. Always put yourself in the members' shoes when you are contacting him. That assumes you will want to get to know his person and his positions. That means you will want to walk with him in his shoes.

Getting to know your M.P.

If there is one barrier that faces most of us when we think about getting to know our MPs it is getting around to it. Usually it's easier to leave it for a rainy day.

It is very helpful to get to know something about your elected member before you have to lobby him about a specific issue. If you know for example, that the member is a medical doctor it should have some impact on how you would address him about an issue such as abortion.

For openers it may be helpful to do the following:

1. Write a letter to the member's constituency office and ask that you be placed on the mailing list of any newsletters, speeches, etc. Also ask what responsibilities the member has within the party i.e. is he education critic?
2. Go to the local library's research department to see if there is a clipping file on your member. Especially make photocopies of campaign literature and clippings where his position is stated on a given topic.
3. Set up a clipping file and clip any reference to your member in the local paper.
4. Write some letters on a specific issue (see article: "Dear Member of Parliament").
5. A series of letters should lead to a visit. In fact, some people are better at this than writing. Simply call the constituency office for an appointment.
6. Don't forget to congratulate and support as well as to criticize and challenge. Members are people — often lonesome ones who need our support.
7. Include your elected member in your prayer life specifically.

Getting to the member's heart

While you are gathering information about a members' interests and involvements, always look beneath the surface to understand his basic views about life. Ask why the member belongs to a particular party and how that lives up with their personal philosophy.

Most positions can be tied into a political philosophy and therefore also into a religious commitment. Although it is not usually the place to begin contact, you should not hesitate to discuss faith questions as *that relates to his political life*.

An amazing number of MPs are christians. You will have to explore whether that is simply a private faith or one that has public implications.

With MPs who are christian, establish that common ground and speak somewhat freely about a christian approach to justice. Even though the discussion can happen on that level, you will usually find differences emerging when you talk about what that faith means politically.

Nevertheless, our faith can be a crucial touch-stone for getting at norms for politics. It is also crucial to express prayer support to him.

When a member is not christian, the conversation more readily begins on concrete issues and works back to political philosophy. While it is helpful to share your own faith, don't use it as a rubber stamp of approval to any position you may take. Try to share *how* your position grows out of your confession.

Perhaps two final points. The member is not your enemy. It's a rare person that is persuaded by accusations.

Second, be specific. Tackle one topic at a time and in very concrete terms. Don't try to

analyze all of society in one session.

Visiting your M.P.

Sooner or later everyone should visit an MP. (One simply should not go through life without it!) It will depend a great deal on what attitudes you take into the meeting.

It will help to remember three things: 1) An MP is a person, often a person with very limited power; 2) An MP has his own priorities and agenda. Our concerns are not likely on the top of his agenda; 3) An MP does not necessarily know much about the issue that concerns you. Be prepared to share facts not only arguments.

When you go to visit a member, it may be helpful to:

- 1) Write first. Give the member some idea as to the purpose of your visit.
- 2) Go by yourself unless you are going to make an official presentation on behalf of a group.
- 3) Go into the visit prepared to listen and to share no more than two basic points. Open and close the meeting on the basic idea you came for.
- 4) Recognize that a member may have different personal views than those of the party position. Be clear as to when he is presenting a personal or party position. If necessary ask how much he is willing to make his personal views known in caucus or even in the House.
- 5) Always share information that the MP is not likely to be familiar with.
- 6) Don't aim for a confrontation. Don't confuse disagreeing on the issue with not liking the person. Remember, if we want change we are going to have to reach especially those we disagree with today.
- 7) Make a clear agreement on how to deal with unfinished items or when you will meet again.



"Dear Member of Parliament..."

What's the use in writing your elected member? Well, there is no use in it if you expect your letter to change his views. It's rare that one letter can change anyone's views. When you consider the volume of mail an elected member receives you will realize that your letter can play only a small role.

Nevertheless it's an important one. The fact is that most MPs do not read all their mail although most backbenchers read all personally written letters. (It is important to note here, that if we expect an MP to respond to us, the least we can do is write an original letter).

Most MPs answer their mail. If the letter is in an area that the MP is not responsible for or has little knowledge about, the letter is usually answered by an assistant.

May I suggest that the key in writing your MP is not the first letter but the second or third one. An MP gets a lot of mail and to save time he has to have standard responses drafted. Most responses to first letters are variations on a form letter. The simple truth is that there is no form letter for your response letter(s)! An assistant can handle the first letter. It will take work to answer your responses.

Some tips to keep in mind

- 1) Have it clear in your own mind what the issue is that you want to write about. Don't make assumptions and attacks without being sure. Try to explain in words to a friend what you will write and ask him to sharpen up your argument.

It is for this reason that my first letter is usually in the form of questions of the MP and asking him to confirm or

deny rumours i.e. "I have heard that this bill..."

- 2) Always write your own letter. Form letters or sample letters only tie up secretaries. Always include a question that has to be answered.
- 3) Plan the letter. Jot down a few ideas you want to get across, their order and some information about each. Then start with a fresh piece and write non-stop as much as you would to a friend. By writing on every other line you can go back later to fill in the blanks.
- 4) Be brief. Make one or two points and deal with one topic per letter.
- 5) Ask someone to check your letter before you send it.
- 6) Always respond to the MP's answer to your first letter. Pick up on something in his response and develop your second letter around that.

The single-issue lobby

Many of us are deeply convinced about the rightness/wrongness of a given issue, bill etc. That is good. If we want to tell the MP that point blank, fine. Simply let him have it, straight and simple.

It is a rare MP that will respond to you in open disagreement. Quite simply, he is trying to keep your vote. In our system "the winner takes all," and an MP needs to hold as many voters as possible.

The implied statement of the single-issue writer is, "If you don't support me on this issue, I won't vote for you." So, let an MP know without a doubt where you stand and you are unlikely to ever find out where he stands, unless he happens to agree with you. In short, he knows where you stand; you don't know where he stands.

I am not suggesting you fudge your own position. It's just that once the MP knows what it is he will usually do his utmost to accommodate you. Most important, the MP assumes the opposing groups on a single issue will not compare letters.

I am not suggesting the MP will lie to you, but if he disagrees with you he will try several techniques to avoid open contradiction of your views. After all, someone who has strong beliefs on an issue is likely to vote in the next election.

Some of the typical techniques include:
1. *Agreeing half-of-the-time*: In this approach, the Member avoids mentioning his opposition to your stand. He will usually give you a summary of existing legislation and promise that he will look closely at both
Continued on page 7 ...

News

Americans United supports Hatfield, opposes Denton

WASHINGTON (EP) — Americans United for Separation of Church and State has announced "qualified support" for a bill sponsored by Sen. Mark Hatfield (R.-Oreg) which would allow voluntary student religious gatherings on high school campuses. In testimony submitted to the U.S. Senate Judiciary Committee August

29, Americans United Executive Director W. Melvin Adams said, "Americans United supports what we believe to be the basic thrust of S. 815, which seeks to guarantee free exercise rights of students." Americans United suggested a dozen improvements to the bill.

Among the suggestions were provisions strictly forbidding school sponsorship of any kind and allowing schools to treat school-sponsored groups differently from nonsponsored religious gatherings.

While gathering qualified support for the Hatfield bill, Americans United strongly opposed S. 1059, a bill by Sen. Jeremiah Denton (R.-Alabama) which would give both student and faculty religious groups "equal access" for meetings in elementary schools, high schools, and colleges. The national religious liberty organization charged that the bill "is so poorly structured that it will lead to chaos and confusion within all of the school districts of the United States and ultimately will result in bitter conflict."

the ministry. The matter had been already discussed at the last session in 1982 at a meeting of elders and at a special conference.

The delegates, however, voted against the ordination of women, but carried a motion to study the question further and to take a poll of church members on the subject. The majority of delegates were against ordination because of tradition, psychological obstacles and the opinion of a society which is predominantly Roman Catholic.

It was agreed, however, that there are neither biblical or theological obstacles, but it was felt that as a very small church within a Roman Catholic context, it would be better to focus on other issues such as strengthening the personal commitment of the laity, the best possible education for theological students, and evangelism.

Another matter under discussion was church law amendments. A committee for studying the problem was elected.

Two delegates, Mr. Witold Bender and Dr. Wlodzimierz Zuzga, who participated in the Ottawa General Council of the Alliance, reported on the course and results of the meeting.

Two very different religions

"The choice between the Koran and the Bible is unavoidable," said Prof. Johannes Verkuyl at a meeting of the Reformed students association, "Voetius."

Islam, said Verkuyl, is the religion of the natural man, of self-redemption. In the encounter with Islam a missionary dialogue is needed. When Muslims accept the christian faith they should form separate congregations because of their cultural circumstances.

No theological obstacles against ordination of women, says reformed synod in Poland, but ...

ZELOW, Poland (RPS) — The annual session of the Synod of the Reformed Church in Poland was held 28 and 29 May 1983 in Zelow, a small town near Lodz. Refugees from Bohemia, who first settled in Lower Silesia, founded Zelow 180 years ago. The session was held in Zelow in order to mark this anniversary.

Besides the reports of the outgoing Executive Committee and of Bishop and Synodal Committees, the Synod discussed the problem of the ordination of women to

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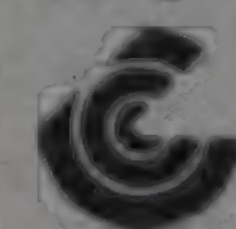


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William R. Rang

Skylights

God too is unhappily married

When we gear ourselves to giving rather than to receiving, we will discover that iniquity can be blotted out by love and faithfulness.

This applies to the state of marriage more than to any other human relationship. Who marries in order to profit from a partner has the wrong approach and will reap the wrong rewards.

Only in love can we say to one another that we will remain loving and faithful in spite of shortcomings, character problems, temper and a host of other human imperfections.

When I was a teenager I did not even know what divorce was. It did not happen in our circles. Ask any pre-teener today and you will hear how widely known and how acceptable divorce is.

Yet iniquity is being blotted out by love and fidelity. The Lord God gave us the example. How could there be a relationship between poor sinners and a holy God if Christ had not in his love and faithfulness overcome our sins at the cross?

Are you unhappily married and thinking of divorce? Then consider that God is unhappily married, too. With His church, which is with you and with me. Yet He makes things well every day! He will not divorce us. Never. He remains faithful.

If then divorce is not in God's book, so to speak, it should not be in ours, either, and we should forget that the word exists.

Oh yes, maybe there is much to forgive. Yet who lives being forgiven can forgive.

Maybe our patience is running out. Yet who daily experiences the patience of the Lord will become very patient himself.

"By loyalty and faithfulness iniquity is atoned for," say the Scriptures (Prov. 16:6). But it says even more.

"And by the fear of the Lord a man avoids evil."

To divorce is to do evil.

Griffioen joins editorial staff



Miss Margaret Griffioen

Calvinist Contact is pleased to announce the appointment of Margaret Griffioen as editorial assistant. Miss Griffioen, 21, is a journalism

graduate from Centennial College in Scarborough and comes from Lindsay, Ont.

She has worked as a summer reporter for C.C. for the past two years to supplement her journalism training. She brings with her youthful enthusiasm and a journalistic style which will add a healthy dimension to Calvinist Contact.

As editorial assistant, she will work closely with editor Bert Witvoet, in editing articles and reporting on news events as well as feature writing.

Miss Griffioen's appointment, short on the heels of Bert Witvoet's appointment as editor of the paper, reflects a continuing desire to devote more staff and more time towards making Calvinist Contact a solidly reformed christian newspaper which reports on events and people within the reformed community and on national and worldwide events which have a special interest to our constituency.

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Church

Pastoral Pondering

The adolescent predicament (Part 2)

Rev. Henry Jonker

In Part one of this series some general remarks were made concerning the matter of adolescents and what an adolescent really is. I concluded by indicating that there is some danger of always viewing our children as being the society or church of the future. They are, in fact, as much a part of the church as any other member. Now I want to look at society and adolescents.

In many ways our society is geared to disillusion our youth. Government regulations forbid children under 16 to work in any field except agriculture. All children must attend academic institutions — schools — until age 16 whether they like it or not, whether they have the necessary talents or not. Schools as we all know have become very specialized and have also taken away a great deal of responsibility from parents. There was a day when parents were the main teachers of the child — even to the point of the child learning the family trade from his/her father. Children's religious and moral upbringing took place in the home.

But very little education takes place in our 20th century homes. We have delegated and thereby fragmented our parental authority to such an extent that, without realizing it, our children are being cheated out of a very wholesome education. Education is taken care of by the school, church and others. The parental role is virtually none. Sometimes one almost receives the impression that all this is fine with parents and they wouldn't even mind if the school would take over the discipline of their children.

Now, it is especially because of this fragmentation in society, that children can often be found questioning the authority of their parents — even the role their parents play in their lives. After all, school, church, etc. has made parents into little more than innocent bystanders watching their children's abilities and talents unfold. I often fear that parents today, rather than being active participants in their children's development, are nothing more than spectators to their development. Parents somehow have been neutralized or, better said, have allowed themselves to be neutralized. That's kind of the way I see it anyway.

In our society there is an ever greater tendency to lose parental control already in the very early and formative years (as witness the rise of play schools, day care etc.) Increasingly the amount of formative input comes from people other than the parents namely, the specialists.

Is there a road back? Not entirely. In terms of the complexities of society we do need our educational institutions — we do need our specialists. Nevertheless, the more specialized this world becomes, the more fragmented our lives will become too. In the next installment we'll look at the adolescent predicament from another angle.

Rev. Henry Jonker is pastor of Trinity Chr. Ref. Church in St. Catharines, Ont.

Press Parade

Honour where honour is due:

She did not publicize it, but during her recent trip to The Netherlands, Mrs. Truus Zaal was specially honoured by Queen Beatrix and the Dutch government for the courageous work she did in the Dutch resistance movement during World War II. She was presented by the mayor of Nijverdal with the resistance remembrance cross (verzetsherdenkingskruis). Hearty congratulations Truus! We often see you wearing the Huguenot cross, a sign and symbol of the love and loyalty with which you serve the Lord Jesus Christ and His church. Your new cross is a reflection of that love and loyalty. Wear it gladly!

Rev. F.F. Bakker,
Second Chr. Ref. Church,
Sarnia, Ont.

The ministry to seafarers

The living God has left clear word throughout the Scriptures that one category of people which should receive our special concern, is the "stranger in the gate."

— His rest and recreation are mentioned in the fourth commandment (Ex. 20:10).

— His access to the Almighty is clear from the dedicating prayer for the temple (1 Kings 8:41-43).

— His joy is assured by special promises from on high.

In the Port of Montreal, some 60,000 seafarers on

board 2230 ships from 27 different nationalities wander about "the gate" (Port) annually. During 1982, nearly \$7500 worth of Bibles and New Testaments have been distributed to seafarers from all over the world. Nearly the entire sum was received from people throughout Canada and the USA, who have this ministry at heart. Please pray for this ministry.

Bulletin,
First Chr. Ref. Church,
Montreal

Visiting God

While standing at the door after the morning service on the look-out for visitors and strangers I noticed a young boy whom I had not seen before. He filed past me all by himself dressed to a tee in his Sunday fineries. Obviously, so I thought, he was a young visitor who got lost in the crowd, thus I asked him with whom he was visiting. However his reply kind of floored me. He answered and said: "with no one; I am visiting God." Upon further inquiry he told me that he had attended our Vacation Bible School, and had biked to church all by himself.

His response was amazing to say the least, for this boy, who had hardly ever been to church before, had a much better grasp of worship than many a "seasoned" worshipper. He did not come to socialize or because of mere tradition. Neither had he come reluctantly. He wanted to visit with God.

"Out of the mouth of babes ..." The Bible tells us that we must become like little children, for theirs is the

Kingdom of God. This boy worshipped without any pretense or make-believe. Why do we go to church? Do we appreciate what this boy said? He confessed in a few simple words that he had been in the presence of God, and his answer puts many of us to shame, while it reminds us of the awesomeness of worship in the presence of our covenant God.

Of course, we confess that in our worship it is God first of all who visits with us in Christ Jesus. But our worship must bear out that we, in turn, are visiting with God. This young boy's worship did. Does ours?

Pastor Wm. Suk,
Bulletin,
CRC, Renfrew, Ont.

Church News

Christian Reformed

Declined

— to Calvary, Ottawa, Ont., Rev. Adrian A. Van Geest of Trenton, Ont.

Change of address

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Smithville Chr. Ref. Church, Smithville, Ont., Fred Slotman, 169 West Street, Smithville, ON L0R 2A0

FROM COAST TO COAST

ALBERTA

Brooks-CKBR... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
Peace River-CKYL... 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR... 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Kitimat-CKTK... 8:30 a.m. 1230
Osoyoos-CKOO... 8:30 a.m. 1490
Penticton-CKOK... 8:30 a.m. 800
Port Alberni-CJAV (Tues)... 9:30 a.m. 1240
Smithers-CFBV... 9:15 a.m. 1230
Summerland-CKSP... 8:30 a.m. 1450
Terrace-CFTK... 8:30 a.m. 590
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB... 9:30 p.m. 940

MANITOBA

Altona-CFAM... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS... 9:15 a.m. 810
Chatham-CFCO... 11:30 p.m. 630
Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB... 10:30 a.m. 800
Hamilton-CHAM... 7:30 a.m. 1280
Guelph-CJOY... 9:30 p.m. 1460

Kapuskasing-CKAP... 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN... 9:30 a.m. 1480
Ottawa-CFGO... 8:30 a.m. 1440
Owen Sound-CFOS... 1:30 560
Pembroke-CHOV (Sat)... 7:00 p.m. 1350
St. Catharines-CJQR... 10:30 a.m. 97.7MC
Sarnia-CHOK... 8:45 a.m. 1070
Stratford-CJCS... 8:30 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK... 9:00 a.m. 1340

NOVA SCOTIA

Digby-CKDY... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB... 8:00 a.m. 1270
Windsor-CFAB... 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB... 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

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BACK TO GOD HOUR PROGRAM
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ONTARIO

CFML-Cornwall... 9:30 a.m. 1170
CFCL-Timmins... 9:30 a.m. 620

QUEBEC

CHRS-Montreal... 8:00 a.m. 1090
CKLM-Montreal... 9:15 a.m. 1570
CKCV-Quebec City... 7:15 a.m. 1280
CHLN-Three Rivers... 7:45 a.m. 550

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Society

Your MP

Continued from page 4
sides of the argument before arriving at a conclusion. He promises to keep your comments in mind. Such an apparently fair and sensitive approach ignores the fact that he has made up his mind. He is simply trying to keep you on his side.

2. *Don't agree and don't disagree:* In this case, the Member isn't going to tell either side of his position. To both he will say something about how many people are concerned with this problem and that all the problems involved make it a very complex situation. Often such a letter is accompanied by a promise to be put on the mailing list and a stack of reading material.

3. *Pass the buck:* Many Members believe that hot issues are best resolved somewhere else, i.e., the provincial Member will point to the federal government; Members will refer to the courts or supervisory bodies such as labour boards, etc. The best example of this occurs when the Member points to the "other party" (which is in power) as being the one to decide (without stating his position).

4. *Neglect:* Sometimes the best answer is no answer. By ignoring letters of constituents who don't agree with his position, a Member avoids a lot of both of drafting some kind of response. He will, of course, respond to a letter he agrees with.

5. *Run around the issue:* Some decide they must write a letter so confusing that no one can really figure out what he's talking about. These kinds of letters often serve both "pro" and "anti" sides. An example as related to abortion reads as follows:

"Philosophically, I disagree with the form of the legislation in 1969 and would have preferred more restrictions. Nevertheless, I feel that the law was consistent with ideas of religious freedom and

individual choice which underlie a democracy. For that reason I am not sure a law can properly respond to such a personal issue. Individual responsibility must be stressed. By the same token, if the government does not

forbid it, the government also must not discourage it."

Confused? You should be. You can read those sentences again and again and you still won't have the faintest idea what he means.

6. *The Party position:* Often a

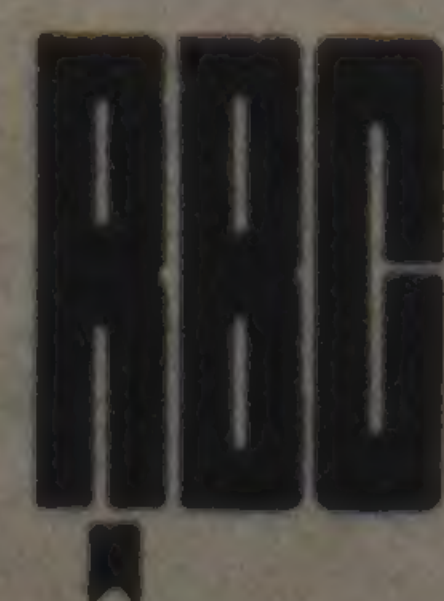
member will duck behind the Party's position rather than talk about his own. This absolves the Member of his responsibility. Besides, you are less likely to vote against a party than you will vote against a local Member.

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School

Chalkmarks

Funded schools in the west must undergo provincial exams

It seems that in Alberta as well as in British Columbia the ministries of education are returning to the system of provincial examinations for grade 12 academic subjects.

The exams will be required for both public and funded independent schools.

Alberta Education Minister Jack Heinrich said, "It is important that we return to centrally-marked provincial examinations to ensure that there is a consistent measurement of the quality of education in the province." He further added that he places a great deal of importance on the examinations, which "will count for 50 percent of a student's final standing, while the remaining 50 percent will be based on a school mark."

Harro Van Brummelen, Curriculum Coordinator of the Society of Christian Schools in BC talked last spring of the threat that departmental examinations posed to the integrity of a christian curriculum, as he addressed a group of principals in Abbotsford, BC.

The impact that these provincial examinations will have on the christian schools bears watching.
B.W.

\$3000 in scholarships to four students

The Cambridge, Ont. CRC Scholarship Fund is pleased to award \$3,000 in scholarships to Wilma Beintema and Glenda Tamming to attend Calvin College, Grand Rapids, Mich. and to Brenda Rumph and Susan Yzerman to attend Redeemer College, Hamilton, Ont.

These awards are much appreciated by the students. The \$3,000 is made possible through a deferred giving plan administered by Christian Stewardship Services for the Cambridge, Ont. area.

Anyone interested in adding to the plan, or beginning a plan for their area, please contact CSS at 455 Spadina Ave., #210, Toronto M5S 2G8



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What then shall they wear?

If your household has school-age children, then part of an ongoing discussion centres on clothing. New seasons renew and continue the debate, which in most cases is low key, but sometimes rises to the boiling point. The Bible commands us to be modest in dress and most students are modest. What is the problem then?

In the case of young children, there seldom is any problem. Parents buy the clothing and it is usually appropriate for the occasion. Once students reach the middle grades, a certain degree of individuality and personal preference sets in. In order to be unique, the student picks T-shirts with

slogans or statements which are cute or humorous.

It is the teenage years which bring on the most clothing conflicts. Girls want jeans and slacks that are skin tight, too tight for decency. The cute slogans on T-shirts give way to beer ads, scenes of violent activities, sassy remarks, rock stars or rock group names. Whatever a student wears in the privacy of the home is outside our discussion, but the moment a student enters the school he/she proclaims something by the clothes worn. Is the message proclaimed by the clothing worn compatible with the spiritual values held by the parents and students?

Any attempt to set specific clothing standards leads to legalism, but a general guideline should hold for us all. Is the clothing neat, proper for the occasion and season, modest, and consistent with what I as a person stand for? If not, then it is time to change clothing. (from the St. Catharines (Calvin) News.)

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School

Sounding an alarm for Christian education The Public School (2)

This is the second article in a series of six which the author wrote on christian education. The urge to write this series arose partly out of discussions with Christian Reformed campus colleagues about their task.

Dick Pierik

All christian education efforts rest on the assumption that only christian schools can possibly do full justice to the task of educating christian youth. Not all Christians agree with that assumption of course, only a minority do; the majority send their children to the Public School.

So what about the Public School? Supporters of christian schools are tempted to see only the dark side of public education. Much has been written about the failures of the Public School, and much of it from within its own ranks. But we have to be honest with ourselves, would christian schools survive the severe scrutiny of those critics? Not likely. It would be foolish to assume that from a strictly educational point of view christian schools would automatically fare better with the critics of public education.

And let's not fool ourselves, public schools do educate. And public education has frequently led in exposing evils, abuses or dangerous trends in our world. Publicly educated people have pointed accusing fingers at irresponsible technology, environmental mismanagement, or public injustice while we Christians kept ignorant or guilty silence. And when we Christians arrive at the scene, often belatedly, we make grateful use of the fruits of public education and research in dealing with the problems at hand. So we may rightly thank God for the blessings that come our way as the benefit of public education.

Nor is public education all bad for all christian students. Just as christian schools do not guarantee that their students will emerge as model Christians, so public schools do not turn all their students into rank unbelievers and haters of God.

With so many good things going for the Public School, why knock it? For that matter why have christian schools? It is tempting to answer that question with a long list of the evils of the public school system. But it is as meaningless to judge public schools by their negative byproducts as it is to judge churches by their poorest members. The primary task of a school is to educate, and since education is preparation for life the really critical question christian parents must ask of the Public School is how well it is likely to

educate their children for obedient living in God's world.

Let me sharpen that question by two illustrations. Last September a student came to me seriously interested in accepting the christian faith of her parents. We talked, she left, and after several weeks I called her to see what was happening. She told me that her course at the University raised so many critical questions about the christian faith that she had



Dick Pierik

decided to give up her search. A few weeks ago a United Church minister shared with me his dismay that after university two of his children had completely abandoned the faith. I doubt that public education was the only cause of the loss of their faith, but that it contributed significantly to it I do not doubt.

Even if we grant that these are exceptions — I know of others — they point us in a certain direction. Despite the good things public education can do there is at least one task for which it is singularly unsuited, and that is for educating students for sincere, educated obedience in God's world. Yet is not that what Christians should look for in the education of their children? What's worse is that public education by its very nature is designed to serve what one of my colleagues calls a 'smorgasbord' of educational, religious, philosophical, moral, social, political, ethical and other points of view that is enough to give anyone spiritual indigestion.

Public education as an institution is dedicated to being tolerant of any and all religious or non-religious points of view. As has been pointed out by others, it is tolerant of all but intolerance. But the christian faith is by nature intolerant of all faiths

contrary to it. The christian faith says that God exists and that he matters in everything we do or think. Public education says that either: 1. We cannot know whether God exists and therefore cannot know whether he matters, or 2. we know that God does not exist and therefore he does not matter, or 3. we know that God exists but he does not matter anyway. Take your pick, all of the above or none of the above.

Not God but man is the fountain of Truth of public education. The jacket of a book recently published by Inter Varsity Press puts it well this way: "All cultures have their gods, and the god of secular culture is Man. In secular universities every value including knowledge is subordinated to that god." (*Christianity Challenges the University*, essays by five professors at the University of Wisconsin, Madison).

What these people say about the University applies to all levels of public education. The public school system as system defiantly disowns Christ as Lord of Life and contributes enormously to the secularization of society, of Christians, and of christian institutions. Its humanistic worldview is woven through the fabric of its entire curriculum. It is least dangerous in its banning of prayer and Bible reading. There at least it is visible to the naked eye.

Of course, the Public School teaches much that we agree with, and of course some public school teachers are dedicated Christians and of course some christian students come through it worldview intact by

supplementing their educational diet with better nourishment from other sources. But all that does not alter the basic anti-Christian nature of public education.

It is not my opinion that for all these weighty reasons public education should simply be declared off limits for serious christian students. That would be an unrealistic position to take. But both parents and students should be aware of the serious shortcomings of public education and be very realistic about what to expect and what not to expect from it. One thing is very clear of course, for a sound christian education do not look to the Public School.

One word about the belief that a good christian home and church environment will offset the negative impact of public education. No doubt there's validity in that belief. But few homes are up to the task of countering meaningfully the total package of a secular education. Students can remain serious christians while adopting an essentially secular worldview. The examples we see on campus are legion.

In conclusion, then, a good christian education is the best answer to the Public School. Public Schools will always be a second best way of educating young Christians. Next week we will look at the Christian School, its strengths and its weaknesses.

Dick Pierik is campus minister at the University of Toronto. He has been involved in christian education as a parent and boardmember for many years. He presently serves on Calvin and ICS boards.

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Feature

Things work together for good

Karin Bouma

My parents have a text on their wall. It says, "All things work together for good to them that love God." (Romans 8:28). As a child I would read that text over and over. It had such a poetic ring to it. But even more, it gave me an inner sense of security in a God who made all things work out for good if we loved Him. Small wonder then, that I chose that same verse as my wedding text.

It's one thing to know a text by heart. It's another to have that same message be an integral part of your life.

Although I loved the verse, I had not yet learned to apply it readily to the circumstances I found myself in. For example, I am a "mover." I liked changes. When something is about to happen, or seems like it could happen, I get excited about it. Needless to say, over the years I have encountered many disappointments when my "plans" fell through.

After each of these incidents, it was not uncommon for me to become very depressed, sometimes unhappy for months at a time. I was always questioning. Why does God not want me to have what I wanted? What am

I doing wrong? I seemed to concentrate a lot on the negative.

But by the time the Lord had helped me through each difficult time, I would see, again, how much I had learned, how many more problems had been solved in my life, and how much happier I was now that it was all over. Yes, I would conclude, all things do work out for good.

Which makes me wonder why I ever got depressed in the first place. If God made everything happen for a reason, why did it take me six months to accept it? I have

come to realize that it was because I did not really understand how good our Lord is, or how much He loves us.

As a child I already took Christianity very seriously. But rather than seeing a God who moulds and shapes our lives because He loves us and wants us to be more like Him so that we can be happier, I saw a God who had a rigid picture of how I should be. Every time I stepped outside of certain lines, He'd have to force me back through painful happenings — to teach me. So instead of a leading, guiding, loving Saviour, who enjoyed His relationship with you, my

God was a reactionary Being, who watched my moves and responded accordingly. This really put the emphasis on my actions, making me wonder and fear, whenever things didn't work out as I had thought, if I had done anything wrong, rather than accepting that God was working out His plan for my life.

But I am learning. A couple of weeks ago, when I was enjoying all the good things I had received so far from God, I decided I should buy a notebook to record some of these each day as they happened. I thought it was such a good idea that I even walked downstreet with three children in tow to get it (which is something I don't do very often).

Wouldn't you know it, that afternoon Fred phoned from work to let me know that he had not gotten that job which we had only been waiting for three months to find out about, that job which would have meant a move back "home" to where most of our relatives are, that job which would have allowed us to buy a home in the country so that we could grow our own food... I had been "living" this move for a long time, and when I got the phone call I was so disappointed I couldn't even talk to Fred. All I could think of was the irony of the first "blessing" to write in my book.

But surprisingly enough, a few days later I wasn't even thinking about it anymore. I was enjoying my life in Toronto, feeling a contentment about the fact that we have been in our house for six years already, seeing that I was starting to feel like a settled member of my community by now. I could accept our staying here as a gift from God. Not because I know why God wants us to remain in this home. Not because I actually *desire* to stay here. But because over the years God has been teaching me how to be patient, how to rest in His will and wait for His timing on things.

A couple of years ago, my Grandmother gave me one of those boxes with Scripture promises written on little cards. Many of the verses had to do with "your cattle out in the fields," and other "country" verses, and I always loved reading them. On the day that I found out about Fred's job, I was unhappily cleaning up the house when I noticed one of these cards lying on the floor.

Well what do you have to say to me now, God? I thought, as I picked it up. "... and the Lord thy God shall bless thee in all that thou

Continued on page 11 ...



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Poetry

In Memoriam

"The lines have fallen for me
in pleasant places"
(Psalm 16:6a).

How long the night was, my dear
Saviour;
how much I suffered on the way.
How often I'd cried out to Thee
to bring me to the light of day.

But now

"My lines have fallen in pleasant
places."

The road Thou made me travel was
not easy;
it took Thy strength to carry me.
But as the day of death came closer
Thou kept my breaking eyes fixed
upon Thee.

Until

"My lines did fall in pleasant
places."

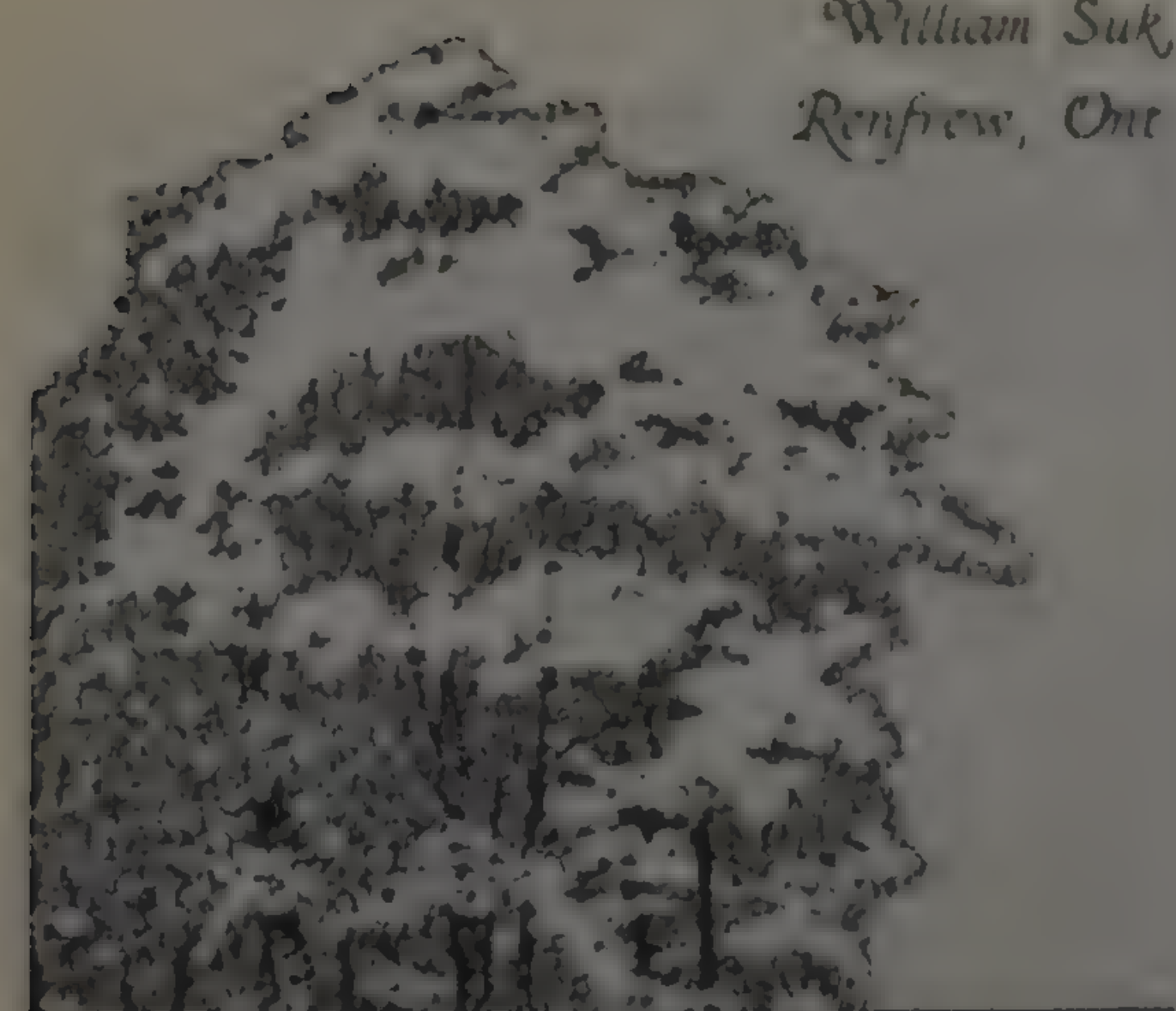
I did commit all those I loved into
Thy care,
and prayed to comfort them in their
distress.
Till one day soon we meet again
around Thy throne
and there the name of Our Saviour
bless

and sing

"Our lines have fallen in pleasant
places."

Upon the death of a dear friend.
November, 1982.

William Suk
Renfrew, Ont



Why?

Inner ear hears blood pulse;
neck and hands feel blood pulse
while I lay,
trying, growing,
crying,
knowing,
though there've been hard trials
while walkin' those long miles
that invisible, gushing life-pulse
gave all-vitality to my-all,
just so I could be shown
God's infinite love, the miracle He
gives to His own,
for glory and awe from creature
to Creator.

Carla Gudyk,
Waterloo, Ont.

Moment in Time

We are so small, God, and the wind
Groans to the roof in fitful sighs —
Quickly as life pale gusts leap up,
Ghosting a moment but to die.

As thousands die, thousands are born,
Lamplight embraces breathing snow.
They reach for light, and oddly bright,
They fall; they disappear; they go.

So we, small beings placed in light,
Dance briefly now, before God's flame
Has burnt our wick, our one day wick,
Tallow on crosswood — rich in grain.

Christine Farenhorst Praamsma,
Owen Sound, Ont.



Looking Up

Sunbathing in an easy chair,
My mind meanders where it will,
I gaze at summer's azure sky —
Magnificence that leaves one still.

Into heaven's sapphire ocean,
Strewn far as shaded brow can see,
God empties scalloped skiffs to sail
Across my endless canopy.

Tucked in, as't were, by sunlight's cloak,
Its soothing warmth contentment brings;
There — silver jets spin strands of wool,
Here — seagulls glide on silent wings.

And as I bask, lids heavy grow,
No longer high o'erhead I stare,
But thoughts that freely dozed before —
Now rise on wings of thankful prayer.

Judy Lunshof,
Hamilton, Ont.



If You Love This Planet

Mushroom clouds expanded
menacingly on the screen,
when television showed
our ability to
reduce this planet
to scorching, black desolation.
Headlines scream tirelessly
that now we can destroy all that is living
and breathing
how many times over?
For once East and West
divided by hate,
are united in dread
of doomsday,
when the signal is given
to unleash
the powers of hell.

As I observed nature's singing,
earth's budding and blooming,
after the bleak stillness of winter,
my heart was so heavy

I thought of the young,
who have barely begun
to live and to love
Which terrors await them?
What future is looming?
Will they belong to the remnant
that envies the dead?
As I cringed at this horror,
I saw a blonde beauty.
Her four-year-old hands
clutching a bunch of wild flowers.
Her dimpled perfection
smiled, offering me her treasure,
just knowing and trusting
that I would cherish her gift

Suddenly I perceived a glimpse
of a new earth and new heaven,
born from the ashes
of death, destruction and sin.
A place where children pick flowers,
where nobody fears

Then I knew that this girl
was a gentle smile from our Lord.

Berta Heesmer,
Whitby, Ont

Things work together for good

Continued from page 10
doest." (Deuteronomy 15:18),
greeted my eyes. Although it
wasn't the message I wanted
to hear at the time, I now think
it's the greatest thing I can
hear from God — that He is
going to bless me, no matter
where I live, no matter what I

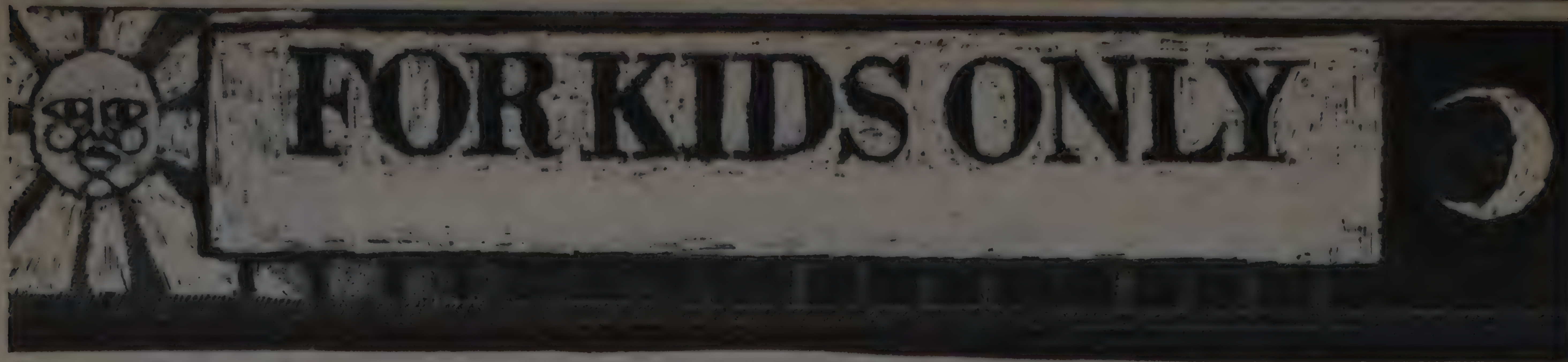
can or cannot do.

Walking with Jesus, step by
step, is sometimes very
difficult. But all these things
do work together for good —
our good, and the good of
those around us. Why?
Because we have a great God
who loves us enough to want

the best for us. And that's
good enough for me.

Karin Bouma lives in Toronto
with her husband and three
children. She wrote "Facing
the reality of being
handicapped" in the May 27
issue of C.C.





ENJOY

Down under — Australia

C. Farenhorst-Praamsma
(Can you identify animals, and places, even though they are a mixed up bunch?).
Dear Wallaby:
How are you, my dear friend? We're all well here.
We have a new family in town by the name of Can'tgaroo. A strange fellow, that Can'tgaroo. He's friendly enough, but so different. You'd think he'd hop like anyone else around here in Sid-Elbow, but all he does is sort of slide his feet and shuffle along. And he's always carrying that old purse of his. No pouch to be seen.
Not that I'm racist, or prejudiced, mind you. I have a platycat neighbour and we get along fine ... and you know, you may be smaller than I am, but have I ever showed you that it made any difference?
But I tell you when someone passes your house every day clutching a fink purse (fink

you remember, is that deep, sort of rosy colour, very old-fashioned), it's very trying; ... and when he waves at you, too yet with, and listen to this, fink pingernails, it's close to disgusting. Fink pingernails, what next!!!
He goes to church regularly though ... the Can'tgaroo, I mean. Seems very sincere; sings like Mahalia Kookaburra. He sat next to George Cryena, you know that emotional African immigrant who's always crying and waving his arms. George is in the air force, you know, Squadron XX, the Flyer Flies. In any case, Can'tgaroo and Cryena seemed to get along famously.
Well, enough about Can'tgaroo. How are the Floorables? Also, I'm extremely interested in the court case of Liar Bird versus the people. Of course, that fellow has his name against him, but nevertheless, he looks like a tree creeper to me.
Say, old fellow, I have to go. Say 'hi' to all my acquaintances in old South Whales, even the 4 fingered skinks, especially Arthur Rubinskink. I just loved his latest record! Well, someone's at the door. Oh no, it's the Can'tgaroo!!! So long...
Your friend,
Wona Python.



LEARN

The Netherlands

Wally Goossen
Eighty percent of The Netherlands's thirteen million people live in cities and towns, many of which are quite old. Two-thirds have fewer than 100,000 citizens which is about the population of Brampton, Ontario or St. John, New Brunswick.
The oldest sections are usually in the centre of town. The streets are made of cobblestone or brick and

tree-lined canals divide the city into islands.
Most houses are built of red brick and most roofs are made of red tile. Each house has a garden, often one at the back and at the front as well.
Shopping and business areas are usually in the centre of towns. Away from the centre and in the newer cities there are modern, wide, paved roads, modern houses and apartment buildings.
Dutch cities are known for their beauty and cleanliness.
Amsterdam, the capital, is the largest city with 860,000 citizens. It is the second largest ocean port in Holland. Some 3,000 ocean vessels pass through each year.
Amsterdam is divided into 100 islands by its many canals, all of which are spanned by bridges. The Royal Palace, used only for formal occasions, is here, as is the New Church where kings and

queens are installed.
Amsterdam is also a cultural centre and the home of the Rijksmuseum where the paintings of the Dutch masters hang, and of the Amsterdam Concertgebouw Orchestra, one of the finest in the world.
Rotterdam, the second largest city (pop. 735,000) is the largest port in the world. Each year 30,000 ships from all over the globe harbour here. Because it is by the sea and near so many European countries it is an important trade and commerce centre.
It is also the country's most modern city. Large parts of Rotterdam were destroyed in W.W.II but were rebuilt by 1950. The business area is modern and buzzing with activity, much like our large cities in North America.



SHARE

The country in the city

Many children who live in the country have country type pets, and many children in the city have city type pets. We live in the city and have country type pets. We have chickens. The kinds we have are black, red rose comb and old English red. They are bantam size. We have one rooster and 5 hens.
Everyday my dad or mom feeds them grain. The grain consists of wheat, barley, cracked corn and oats. They also eat laying mash. We help feed them too by giving them raw vegetable scraps and bread and grass. They also need clean straw or hay every week.
Their water has to be changed twice a day.
My dad cleans out their cage and he also collects the

eggs. We bring them inside and wash them before they go in the fridge.
On May 26th a real neat thing happened. Three of the eggs a hen was sitting on hatched. Two of the chicks are yellow and one is a darker brown. They chirp all the time and are fun to watch.
Our rooster can at times be noisy. In the morning when he crows he is like an alarm clock. It reminds us to get up. We

like hearing him and so do our neighbours. If you need a new clock we suggest you get a rooster (ours is not for sale).
Our whole family likes our chickens and we hope you liked hearing about our unusual city pets.
Elaine and Steven Adema,
age 11 and 10,
Rexdale, Ontario

Find the fruits



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Sent in by Rachel Vanden Berg, age 8.

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(plum)



Art

Two views on love: Rembrandt and Rubens by six Fraser Valley Christian High School students



"The Jewish Bride"

Western Civilization is a grade twelve course that studies how our culture has developed over the past centuries. The two paintings, "The Jewish Bride" by Rembrandt van Rijn and "The Rape of the Daughters of King Leucippus" by Peter Paul Rubens, were two pieces of art made in the early 1600s.

While studying this era we had been given an assignment of comparing these two paintings to the Song of Songs, using Kenneth Clark's *Civilization*, and Calvin Seerveld's *Rainbows for a Fallen World*, as resources. Our teacher, Mr. Curt Gesch, had left the assignment quite open; we were to write a one to two page essay showing how the three captured the essence of love. When the essay was due, we shared our opinions [in class] and then with Mr. Gesch's assistance and encouragement, arranged the essays into a small booklet.

One-and-only love

The most striking thing, when comparing Rubens' RAPE OF THE DAUGHTERS OF KING LEUCIPPUS and Rembrandt's JEWISH BRIDE, is the two complete different interpretations of love and beauty of the two painters. The Dutch Rembrandt believed in a one-and-only love.

The two touching people show a physical attraction but in their eyes one can read the emotional attraction. They seem to me to be two very wise, sensible and moving characters. The two have settled down and will continue living in a calm, easy and peaceful way. The context of the painting contributes to the mood of these people very much. They sit on a bench against a wooden fence which seems to be quite old. The fence is dark brown which radiates a calm feeling; nothing unexpected will happen and no information is hidden. The whole scene is peaceful and good, comfortable.

Fiona Tibben

Rivers cannot wash it away

The difference between Rubens and Rembrandt also lies in their characters. Rubens' characters are beautiful: the men are like Greek gods, and the women are fleshly and desirable. Rembrandt, on the other hand, has taken two very human people whose beauty is not outward but inward. Rembrandt's couple are content and happy in their love. They radiate a yellow glow of warmth from their faces, clothing, and hands, implying that these characters have a beauty that comes from within their spirit. Their love for each other is calm and steady. They have experienced the



"The Rape of the Daughters of King Leucippus"

different stages of love, similar to the lovers in the SONG OF SONGS, and their affection has grown mature so that "many waters cannot quench love; rivers cannot wash it away." (Song of Songs 8:7).

Kirsten Gesink

Both can be seen as love

In Rubens' painting the texture is smooth and rolling, maybe to slightly calm the violent passion. There are no straight brush strokes at all; every aspect has that violent, but yet slightly gentle tone. In Rembrandt's painting, however, the texture has a rough, rich look to it which Kenneth Clark says is "symbolized by the actual painting of the sleeve." The characters have a spiritual glow that painters influenced by the classical ideal could never achieve.

Each painter portrays a different kind of love, one tender and the other forceful. Yet in the look of the eyes, and the support of the male's hands, both still can be seen as love.

Yvonne Vander Vinne

Passion not equal to rape

Seerveld, in his book RAINBOWS FOR A FALLEN WORLD, talks about Rubens's painting THE RAPE OF THE DAUGHTERS OF KING LEUCIPPUS. He mentions that this painting shows that Rubens was trying to stress the alive, the flesh and blood nature of man. The people in the painting are real "creatures." The circular composition suggests passion, which is not equal to rape. The women are not being taken forcefully, but rather, the horse riders are taking up the women tenderly, in a supporting fashion. If Seerveld's assumption is correct, Rubens' idea of passionate love follows very closely with the ideas of love presented in the SONG OF SONGS. Both that book and Rubens' painting do not in any way

present women as sex symbols, but as "delicate creatures."

Yvonne Verwoerd

Has not captured truth

Rubens may have captured what might be called the sex-side of the SONG OF SONGS. The "fleshly luxuriant women" could easily be described with the words in the SONG OF SONGS, "eyes are doves ... hair is like a flock of goats ... teeth like a flock of shorn ewes, lips are like a scarlet thread ... breasts are like two fawns ..." (4:1-6). Rubens may have shown the true sexuality of humans in his figures but has not captured the truthful love relationship; Rembrandt has this deeper expression in his characters. Maybe from his experience, he could show love as more than just sex. His fully dressed couple sit close together showing trust in their eyes and respect and tenderness in the position of their hands. A love between these two people has not been hastened to an excited union.

Judy van Randen

Light comes from faces

The richness of their clothing, his gold cloak and her ample, warm, red dress with gold sleeves, symbolized the richness of their love. As their clothes suggest, they have got everything they could possibly want, and as the atmosphere of the painting suggests, especially in the area of love.

The light that is in the picture seems to be coming from the man's and woman's own faces. Their love is so full of tenderness, honesty and is so complete that it is reflected in their faces. They need nothing other than their love.

Joanne Smith

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years of married life. We happily
celebrate this occasion with them
and wish them many more years
together under his wings.
Their children and grandchildren:
Anton & Addie van Hooydonk;
Christine, Evelyn, Anton, Adrian
Dennis & Alida Oenema; Ian, Alaih
Martin & Evelyn Vuyk; Ryan

OBITUARIES

at the age of 83 years.
Beloved wife of Hendrik Vander-
velde
F. Vandervelde-Horstman
W. Vandervelde
G. Slager-Vandervelde
A. Vandervelde-Sikma
M. Vandervelde-DeBeer
J. Vandervelde
nieces and nephews.
"If we live we live to the Lord and if
we die we die to the Lord. So,
whether we live or die, we belong
to the Lord" (Romans 14:8).
Home address: 2637 Donna St.,
Grandville, MI 49418

OBITUARIES

at the age of 79.
Beloved wife of Leendert Jan
Vermey.
Dear mother of:
Connie (Mrs. R. Barnouro)
Trudy (Mrs. F. Veltenaar)
Gerry (wife Erica)
Marlina (Mrs. F. Drok)
10 grandchildren and one great-
granddaughter.
Funeral was held on Thursday,
September 8, 1983 at the First Chr.
Ref. Church, Dollard des Ormeaux,
PQ (Montreal). Rev. J. Tenyenhuys
officiated.
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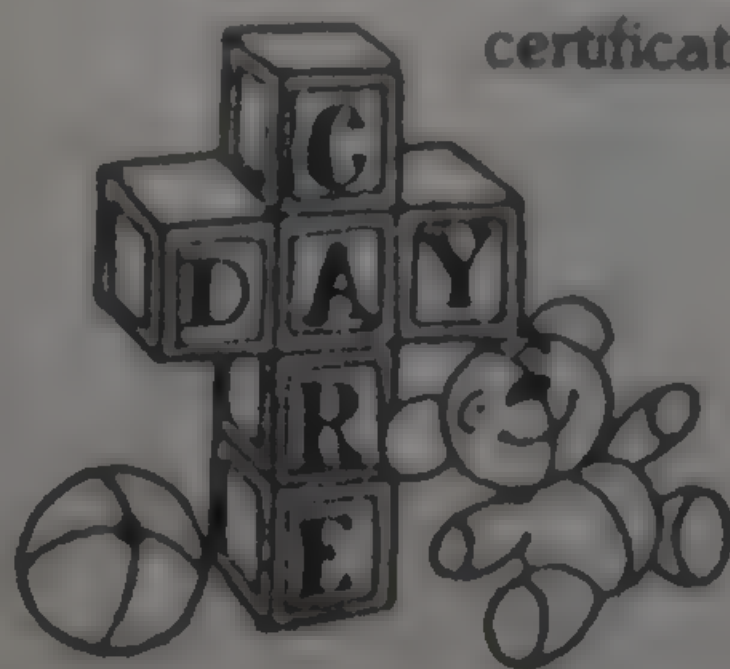
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PERSONAE

CHILD CARE

(see art. C.C., Dec. 10, '82)

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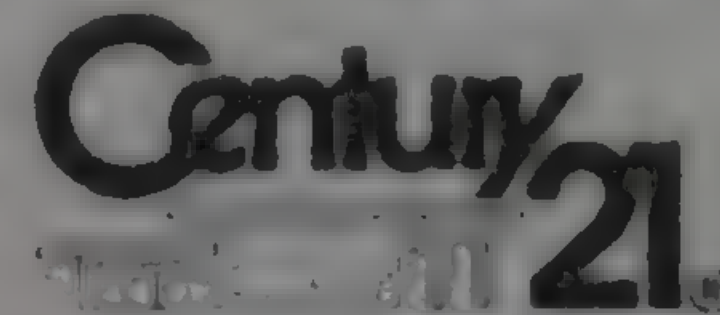
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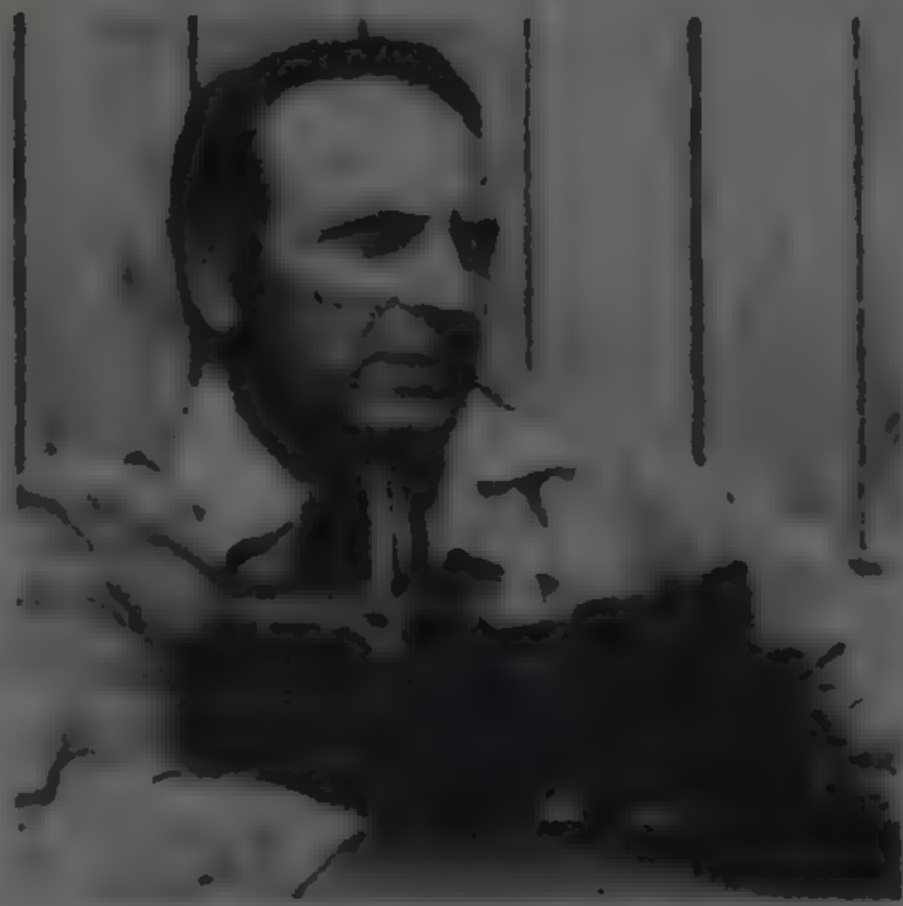
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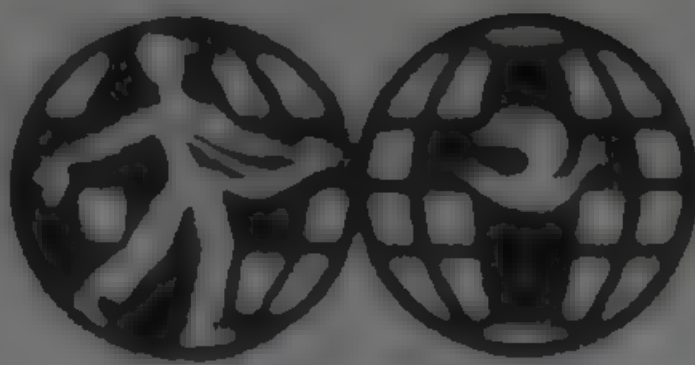
Events/Books

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A free will offering for the Canadian Home Bible League



Calendar of Events

- Sept. 22 - Nov. 2

Special Canadian tour by Don Van Polen called, "Springtime in Holland" with 36 foot screen, 6 projectors, stereo sound sponsored by the Canadian Home Bible League, Box 524, Weston, ON M9N 3N3; 416-741-2140.
- Sept. 30 - Oct. 1

Cadets and Calvinettes Counsellors Convention in Oshawa, Ont.
- Oct. 1

Ontario Pro Life Rally and Walk against Abortion Clinics at Queens Park, Toronto, 2:00 p.m.; (416) 957-7700.
- Oct. 1

Covenant Chr. Ref. Church: Chapel Singers under the direction of Henry Goertzen; Andre Knevel, organ; St. Catharines.
- Oct. 3

Faith & Agriculture Lecture, co-sponsored by the Christian Farmers Federation of Ontario. Topic: *Sustaining God's Gift Through Tillage Practices*. 8:00 p.m., Animal Science Building, University of Guelph.
- Oct. 12 - 18

Third Annual Fall Foliage Tour; Williamsburg; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.
- Oct. 13

Jean H. Hagstrum of Northwestern University, a specialist on the art and literature of eighteenth-century culture, will present a lecture at the Institute for Christian Studies at 4:00 p.m. Topic: "Sex and Sensibility: is the eighteenth-century synthesis unique?"
- Oct. 13

"The Chosen" at McMaster University, Hamilton; sponsored jointly by CR Campus Ministry and McMaster Jewish Student Association. A discussion will follow with Rabbi Atkins and Chaplain Geisterfer participating.
- Oct. 13

Friendship Day of the clubs for senior citizens from Alliston, Barrie, Holland Marsh-Newmarket and Orillia, in the clubhouse of the Holland Marsh Senior Citizen Club, in Holland Marsh at 9:30 a.m. Speaker Rev. J. van Dijk from Barrie. Everybody welcome.
- Oct. 15

"Will there be Jobs for our Children?" This will be the theme of the CLAC's fall conference, at John Knox Christian School, 82 McLaughlin Rd. S., Brampton. The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy.
- Oct. 17

Faith & Agriculture Lecture, co-sponsored by the Christian Farmers Federation of Ontario. Topic: *God's Small Creatures*. 8:00 p.m., Animal Science Building, University of Guelph.
- Oct. 19

25th Anniversary Convention of the Canadian Federation of Christian Reformed Women; Centre in the Square, Kitchener, Ont.; 10:00 a.m. Speaker: Rev. A. Kuyvenhoven, Grand Rapids, Mi.
- Nov. 12

CPJ (formerly CJL) Hamilton-Niagara regional annual meeting. Covenant CRC, St. Catharines. Annual meeting and 20th anniversary dinner. Details to follow.
- Nov. 30

Schneiders Male Choir from Kitchener is coming to the Bethel Christian Reformed Church, Acton, at 8 p.m.

Springtime in Holland: You are invited to this unique program to experience your cultural and spiritual roots in Holland. Don Van Polen's Itinerary is, as follows, sponsored by the Canadian Home Bible League. Oct. 1, Calvin CRC, Ottawa, 3, First CRC, Kingston, 4, Williamsburg CRC, 5, Bethel CRC, Brockville, 6, Maranatha CRC, Belleville, 7, Ebenezer CRC, Trenton, 8, Bowmanville, 10, Toronto District Chr. High School, Woodbridge, 11, Immanuel CRC, Brampton, 12, Georgetown CRC, 13, Bethel CRC, Newmarket, 14, First CRC, Barrie.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 7	Tues. Oct. 4	Thurs. Sept. 29-8:30a.m.	Wed. Sept. 28-8:30a.m.
Fri. Oct. 14	Tues. Oct. 11	Thurs. Oct. 6-8:30a.m.	Wed. Oct. 5-8:30a.m.
Fri. Oct. 21	Tues. Oct. 18	Thurs. Oct. 13-8:30a.m.	Wed. Oct. 12-8:30a.m.

Jewish

Celebrating 70 years

Through the Sound of Many Voices, ed. by Jonathan V. Plaut, Lester and Orphen Dennys Ltd.; hc., 308 pp. John Valk, Toronto, Ont.

Reaching the age of "three score and ten" is an event worthy of particular notice. Through the Sound of Many Voices celebrates that occasion. As a festschrift it is a tribute to a septuagenarian — W. Gunther Plaut — whose name is familiar in many scholarly and religious circles.

Plaut was born and raised in Germany. He left for the United States in 1935 when

Hitler's National Socialism invoked oppressive measures against the Jews. Educated for the rabbinate, he took two congregations — Chicago and St. Paul, Minnesota — before coming in 1961 to Holy Blossom Temple. He became senior rabbi of this prestigious congregation in Toronto.

Plaut's charisma made him one of North America's great preachers. His intellectual capacity enabled him to make an outstanding contribution to the scholarly and literary world. Of Reformed Jewish persuasion, he has in his long career attempted to bridge the gap in Judaism created when

the world of modernity confronted the world of tradition.

Through the Sound of Many Voices is a collection of essays by friends and colleagues of Gunther Plaut. These contributions reflect the varied interests of a person with wide concerns. Though little is revealed in them of the man himself and his work, much is said about issues close to his heart.

The essays presented in this book touch on topics of great importance to the Jewish world. This is its strength. Anyone unfamiliar with this world is quickly exposed to a wide range of concerns, thoughts and reflections confronting the Jews both in Israel and the Diaspora. Topics relate to Jewish scholarship, history and the arts, biblical studies, literary and historical criticism, the state of Israel, human rights and responsibilities. Each essay presents an opportunity to delve into a different aspect of the Jewish world. Most are well written, insightful and penetrating.

However, the strength of the book is also its weakness. Such a variety of subjects sometimes wearies the mind. One receives only a brief introduction before being rushed to another area of discussion. While each essay has its particular point to make, they are not well served in a book with such a broad range of subject areas. On the other hand, of course, one is left with the option of passing over those entries of least interest.

Jonathan Plaut's foreword gives us a glimpse into the life and times of his father. He applauds his wide achievements and accomplishments. However, his repetitious use of the possessive "my father" tends to give the introductory comments an awkward flavouring. We tend to be wary of portraits painted with bright and varied hues by one perhaps too close to be properly discriminating. It detracts from the overall intention.

All in all, Through the Sound of Many Voices is a good book to acquaint one with the dynamic currents that run through the Jewish world — both past and present.

25th Anniversary Convention

Canadian Federation of Christian Reformed Women

THEME: PRAISE YE THE LORD — Reflections and Renewal

Centre in the Square, Kitchener, Ont.

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Tickets: Mrs. J. Wolting

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LET'S PLAY CHESS

Editor: Pete Layer

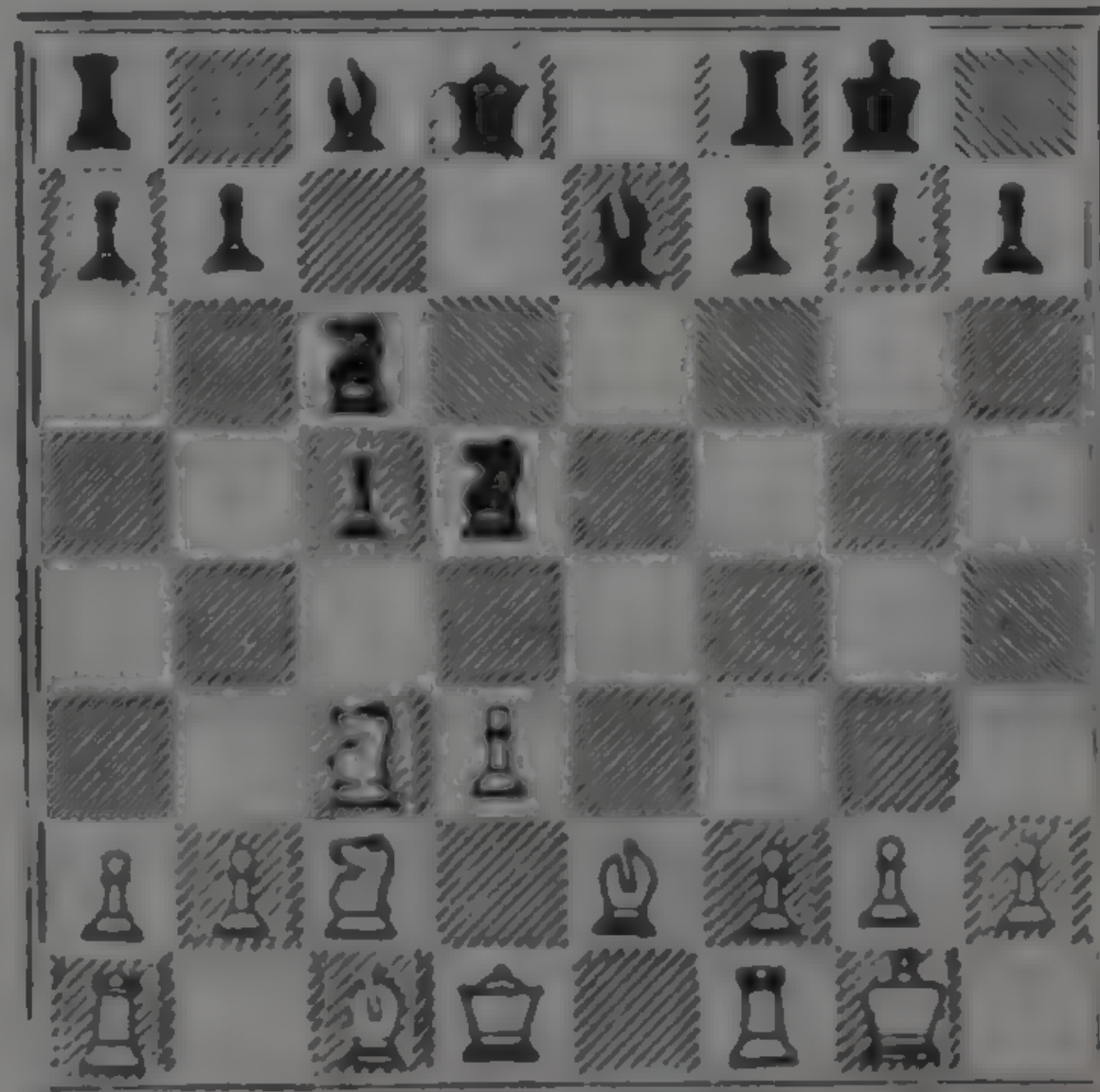
LONELY PAWNS IN THE OPENING

An exchange of pawns in the opening has often the result that only one of the Queen Pawns remains in the centre of the board, without the support of the Bishop or King Pawn. This lonely Pawn becomes a handy target for the opposing forces. The following game shows both White and Black with such a lonely Queen Pawn...

White	Black	White	Black
G. Otten	W.L. Boer. (Twice 5C champion)		
1. P-QB4,	P-K4;	6. PxP	N-B3;
2. N-KB3,	P-K5;	7. B-K2.	B-K2;
3. N-Q4,	P-QB4;	8. 0-0,	0-0;
4. N-QB2,	N-KB3;	9. N-B3,	P-Q4;
5. P-Q3,	PxP;	10. PxP,	NxP;

The White Queen Pawn now becomes the target. Black has six potential attackers. White will have a difficult time to defend the Pawn.

Black: Boer
14



14

White: Otten

Position after 10... NxP

11. B-K3,	B-B4;	13. Q-Q2,	N-K4;
12. NxN,	QxN;	14. N-K1,	KR-Q1;
15. P-Q4,	PxP;	Now Black has the lonely Queen Pawn.	
16. B-KB4,	B-B3;		
17. BxN,	BxB;		
18. B-B3,	Q-Q3;		
19. P-KN3,	P-Q6;		

Black is able to advance the lonely Pawn. Now, the Pawn is a powerful weapon, restricting White's movements. Black soon obtained a winning position and won (0-1). Before you can attack a lonely Pawn, you must prevent it from advancing, usually by placing a piece in front of it. White was unable to do this effectively.

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Nederlanderschap ook voor Fries-sprekenden?

De Friese taal blijft in het nieuws. In het wetsontwerp dat het verlenen van het Nederlanderschap regelt, wordt van een aanvrager kennis van de Nederlandse gemeenschap en van de Nederlandse taal geëist. Twee medewerkers van het in Groningen gevestigde Instituut voor Taalintegratie hebben gevraagd hier Nederlands of Fries van te maken, omdat een buitenlander die goed Fries spreekt en geïntegreerd is in de Friese samenleving, niet in aanmerking zou komen voor het Nederlanderschap.

The Amsterdam Connection

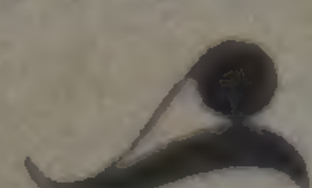


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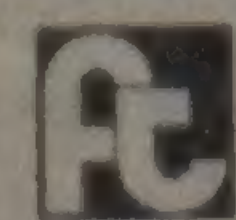
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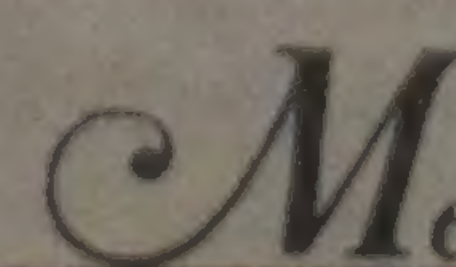
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Dutch

Persoverzicht

Carl D. Tuyt



De kersverse leider van de oppositie blijkt behept te zijn met een wat losse tong. Zijn opmerkingen omtrent het gewicht van mijn favouriete minister Monique Begin waren, om het maar wat matig uit te drukken, allermist beleefd. Mulroney is zijn carrière in de Kamer onder moeilijke omstandigheden begonnen. Trudeau suggereerde dat het parlement zich tot Manitoba zou wenden in een dringend verzoek voor meer ingrijpende rechten voor Frans sprekers in die provincie. De P.C. kamerfractie is verdeeld over de zaak en Trudeau gaat uit van het aloude beginsel: verdeel en heers. Al dat geharrewar ging Mulroney natuurlijk niet in de koude kleren zitten, en hij miste een paar dagen wegens vermoeidheid.

Het Bureau voor de Statistiek in Ottawa zorgt altijd voor meer of minder interessante cijfers, en zo werd er deze week gepubliceerd dat er nu 24.889.800 Canadezen in ons land wonen. De mannen zijn in de minderheid want er zijn 300.000 meer vrouwen, en van elke tien Canadezen is er een met pensioen. De jaarlijks inflatie bedraagt 5,5% hetgeen de regering natuurlijk wijt aan haar loonpolitiek waar van verhogingen beperkt worden. Een publiek opinieonderzoek wees uit dat de meeste mensen denken dat dat larekoek is, maar dat de meerderheid toch maar geen risico's wil nemen en de loonbeperkingen wil voortzetten. Een ander opinieonderzoek wees uit dat de meerderheid van onze bevolking graag een verandering van prime minister zou willen zien.

De konservatieven nemen daar natuurlijk met groot genoeg kennis van en rekenen er maar vast op dat de volgende verkiezing in de zak zit. "Een kind kan de was doen," en voor die verkiezing hoeven we niet veel moeite te doen. Mondje dicht, niet teveel zeggen en we winnen van zelf, en zo is het voor ons uiterst moeilijk om eens goed te bepalen wat voor politiek vlees we in de kuip hebben met die Mulroney. Een punt van zijn beleid is om het nationale tekort weg te werken in 1990. Hij meent dat onze economische moeilijkheden een

gevolg zijn van, onder andere, het 31 biljoen tekort. De Minister van Financien, Marc Lalonde, heeft, zoals te verwachten stond, zeer afwijzend gereageerd.

Er wordt algemeen verwacht dat Robert Bourassa leider van de provinciale Liberale Partij zal worden in het congres dat volgende maand gehouden zal worden. Bourassa zet zich vooral af tegen de partij van ons allergeliefde Renee Levesque, die zijn volgelingen plaagt met mysterieuze zinspelingen op een eventuele aftreding. U weet zeker wel van wie hij dat

geleerd heeft?

Zalig zijn de vredestitlers" zegt de Bijbel maar de troepen van de internationale politionele expeditie in Libanon hebben weinig vorderingen gemaakt in het stichten van vrede. Vooral de Amerikaanse mariniers hadden het hard te verduren onder artillerie bombardementen vanuit de omliggende bergen. Voor de kust liggende Amerikaanse schepen beantwoordden het vuur. Syrië heeft laten weten dat het tussenbeide zal komen voor de verdediging van haar Druzen bondgenoten als de Libanese

regering probeert een militaire oplossing te bewerkstelligen. Al dat nieuws komt neer op het blote feit dat in Libanon iedereen op iedereen schiet.

Een hoge ambtenaar van Buitenlandse Zaken in België werd gearresteerd verdacht van handel in hoogwaardige Westerse technologie. En in Polen zijn de mensen aan 't hamsteren geslagen omdat er verwacht wordt dat het levensmiddelenpakket aldaar tussen de dertig en veertig procent in prijs zal stijgen. Poolse politici wijten Polen's weinig

benijdigenswaardige economische positie aan het beleid van de Verenigde Staten.

Er was een nog al heftig debat in de Verenigde Naties waar de Sovjet delegatie de Amerikanen beschuldigde het overkomen van Gromyko onmogelijk te hebben gemaakt. In verband met, en als represaille tegen het neerschieten van van het Koreaanse vliegtuig hadden beide staten, New Jersey zowel als New York, de Russen inderdaad het landingsrecht ontzegd. Enfin, het debat liep zo hoog dat een hooggeplaatst

Vervolg op blz. 19

ALS U ER NIET AAN DENKT KUNT U HET MISSCHIEN NOOIT MEER VERGETEN.



Er zijn enkele heel goede redenen om te stoppen voor stilstaande schoolbussen. Zoals bv. de straf voor niet stoppen, dat ook de inhouding van 6 punten zou kunnen betekenen, boetes tot \$1.000, en zelfs gevangenisstraf.

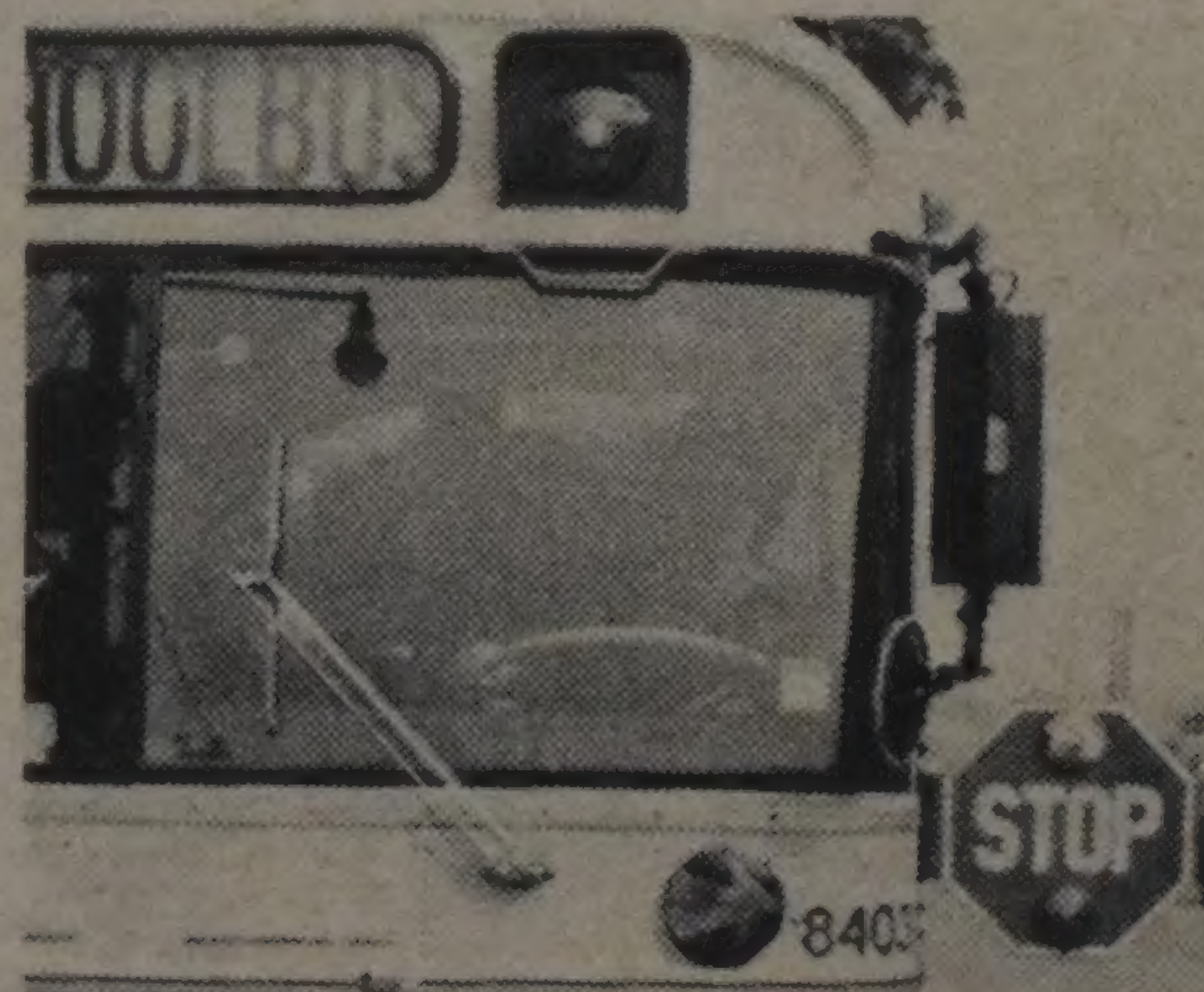
Maar de belangrijkste reden is eenvoudig deze; Uw fout zou het leven van een kind kunnen kosten. En zo'n fout is onvergetelijk.

Denk er dus aan, chauffeurs in beide richtingen moeten stoppen voor een schoolbus die rode knipperlichten aan heeft. En

chauffeurs die van achteren naderen moeten tenminste 20 meter (ongeveer 4 autolengtes) achter de bus stoppen.

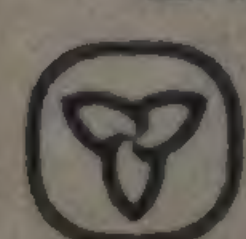
En dit jaar is er iets nieuws waar u op moet letten. Elke schoolbus in Ontario is nu uitgerust met een ARM MET EEN STOPTEKEN dat automatisch uitgestoken wordt als kinderen op of uit de bus moeten stappen.

Dus let deze herfst goed op de knipperlichten en de stoptekens van schoolbussen. Neem alstublieft geen risico's met het leven van een kind.



KUNT U HET ZICH VEROORLOVEN OM DIT TE VERGETEN?

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Dutch



Als je 't mij vraagt

Syrt wolters

Moeten we altijd "strategisch wijs" handelen?

Zoals we allemaal weten hebben we een nieuwe redakteur voor Calvinist Contact: Mr. Bert Witvoet. Hij stelt zich als zodanig voor in C.C. van 2 September. Van mijn kant: Aangenaam met u kennis te maken, Mr. Witvoet.

Enkele maanden geleden had ik het genoegen hem persoonlijk te ontmoeten. Hij heeft zelfs een nacht bij ons thuis gelogeed. En de tijd die beschikbaar was voor praten hebben we volop gebruikt. In korte tijd was het al duidelijk dat we in heel veel opzichten wel aardig gelijk denken. Alleen op een punt bleken we vrij ernstig van mening te verschillen. Dat was ook al eens eerder aan het licht gekomen, toen de nieuwe redakteur nog aan The Banner verbonden was en hij zijn "Welcome to my Perch" artikelen schreef. Misschien kunnen sommigen lezers van mijn artikelen nog herinneren dat ik toen even met hem "slaags" geweest ben.

Nu ik Witvoets hoofdartikel gelezen heb, waarin hij zich voorstelt en uiteenzet hoe hij zijn taak als redakteur ziet, vrees ik dat ik waarschijnlijk nog wel eens een keer met hem van mening zal verschillen.

Ik kan onderschrijven wat Witvoet zegt in zijn hoofdartikel. Veel ervan is me recht uit het hart gegrepen. En met

verdiende instemming las ik paragraaf na paragraaf. Vooral als hij spreekt over het koninkrijk der hemelen hier op aarde. Het is ver weg en het is dichtbij, zegt hij. Ver weg omdat de zonde het uit ons leven wegdrukt en dichtbij omdat de Geest van Christus bij ons is tot het eind der tijden. Intussen mogen we het hele leven oplossen voor Koning Christus.

En dan volgt er een zinnetje, dat evengoed weggelaten had kunnen worden. Niemand zou dat zinnetje gemist hebben. Het springt ineens naar voren als een addertje in het gras. Witvoet zegt: *Natuurlijk in ons oplossen van het leven voor Christus moeten we "strategisch wijs" handelen. Waarom zouden we een hopeloze strijd voeren?*

Ik dacht altijd dat we "als kinderen" Jezus moesten aanvaarden. Alleen maar kinderlijk gehoorzaam zijn. Als de Christenen altijd strategisch wijs gehandeld hadden zouden er waarschijnlijk nooit brandstapels nodig geweest zijn.

Die twee kleine zinnetjes in het hoofdartikel verraden een pragmatisme, wat het Christendom in de geschiedenis vaak verlamd heeft. We hebben zo onze eigen uitwegen om niet gehoorzaam te zijn. Moeten we niet listig als de slangen zijn en voorzichtig als de duiven? En "moeten we niet eerst de kosten berekenen voordat onze vingers gaan branden? Dat pragmatisme heeft de kerk al heel wat ellende bezorgd.

Witvoet zegt in zijn hoofdartikel dat onze menselijke samenleving verschrikkelijk seculair is, d.w.z. wereldlijk, niet-kerkelijk. En, Christenen zijn ook door dit seculaire leven aangetast en verwormen. Daar slaat onze redakteur de spijker precies op z'n kop. Wij Christenen hebben ons aangepast bij het seculaire leven van

de wereld. En dat is flagrant in strijd met de grondwet van het Koninkrijk Gods: Heb God lief met al uw macht, al uw verstand en geheel uw wil en uw naaste als uzelf. Dat belijden we elke zondag als de samenvatting van de wet gelezen wordt en we zingen een passend lied als ons "amen" op dat gebod.

Maar dat is op zondag. Zodra het maandag is vergeten we dat maar. Stel je voor dat je ook in de week zo je liefde tot God zou beleven. Dan zou menigeen onder ons al spoedig geen brood meer op tafel hebben. Al de "seculaire" organisaties zouden ons netjes boycotten.

Natuurlijk ook in de verhoudingen in het sociale leven moet de wet van Gods Koninkrijk geëerbiedigd worden, maar je gaat toch geen hopeloze strijd aanvangen tegen die grote organisaties: Dat zou strategisch helemaal niet wijs zijn.

Natuurlijk moeten we politiek de wet van het Koninkrijk hooghouden, maar ja, wat kun je doen in een land waar zelfs de Christenen geen besef hebben van Christelijk regeren? En is politiek niet de "kunst van het bereikbare? Nou, daar past "strategisch handelen" precies bij!

Spreekt de Bijbel niet op bijna elke bladzijde van de eis Gods dat we Hem alleen maar ons vertrouwen moeten geven? Geen andere goden dan God zelf. Niet ons betrouwen stellen op iemand of iets anders. Alleen maar op Hem. En dan hebben we de belofte dat het eind goed zal zijn. Niet in de zin dat het ons altijd voor de wind zal gaan. Misschien komen er weer een stuk of wat op de brandstapel terecht. Maar is het niet rijk dat we dan de belofte hebben dat de kracht van Gods Geest zo sterk in ons zal zijn, dat we zelfs DAT aan kunnen?

De wereld zal dit "fanatisme" noemen. Godsdienstwaanzin. Christus noemt dat "kinderlijk, onvoor-

waardelijk gehoorzamen. Strategisch wijs handelen is een gelovige vreemd. Hij handelt als een kind dat zijn Vader volkomen vertrouwt.

Syrt Wolters

Strategie is wel geoorloofd, zolang...

Ik heb deze week in een antwoord op een brief dezelfde kwestie al behandeld, maar ik zal het weer doen in 't Nederlands.

Het schijnt wel dat dat ene zinnetje in mijn hoofdartikel voor misverstand vatbaar is. Wat ik bedoelde is niet wat mijnheer Wolters er uit haalt. Ik hoop tenminste niet dat ik het pragmatisme een steuntje in de rug heb gegeven.

Ik bedoelde dat er zo veel kwaad in de wereld is dat het onmogelijk is voor ons om overal de strijd op te nemen voor Christus. We moeten vaak een keuze maken. Nu, als dat zo is, dan mogen we toch wel een beetje strategie gebruiken? We mogen ons toch wel afvragen, waar kan ik het meeste bereiken voor het koninkrijk van Christus?

Zullen we al onze krachten en hulpbronnen in zetten voor het oprichten van een christelijke politieke partij, iets wat Mijnheer Wolters en ik beiden in principe wel zouden willen. Ik geloof van niet. We mogen ons verstand best gebruiken ook al moeten we kinderlijk gehoorzaam zijn. In Canada zit er niet veel toekomst in om een christelijke nationale partij op te richten, tenminste nog niet. Dat bedoelde ik toen ik zei, "waarom zouden we een hopeloze strijd voeren."

Maar als het gaat om gehoorzaam zijn of niet gehoorzaam zijn, dan mogen we niet letten op de kosten en dan mogen we ook niet over de toekomst in zitten.

Neen, Syrt Wolters, ik geloof niet dat we van mening verschillen. Redakteur

UFFI

Steunprogramma voor UFFI huiseigenaren Nieuwe afsluitdatum voor aanmelding 30 september 1983

Als uw huis met urea formaldehyde schuimisolatie (UFFI) is geïsoleerd en wanneer u federale hulp wenst moet u zich voor het einde van september bij de UFFI centrale aanmelden.

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Hull, Quebec
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Consumer and
Corporate Affairs
Canada

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et Corporations
Canada

Canada

Persoverzicht

Vervolg van blz. 18.
lid van de Amerikaanse delegatie de hele Verenigde Naties uitnodigde om uit New York te verdwijnen.

Er zijn altijd individuen in de pers die vanwege hun excentriciteit de aandacht trekken. Mensen die gekke dingen doen, zoals we dan zeggen. Het zijn natuurlijk ook mensen die er voor zorgen dat we niet met zijn allen in slaap vallen vanwege de verveling. Dus van de week onze pet af voor George Meegan, die een flinke tippel achter de rug heeft, zo ongeveer van de Zuidpool naar de Noordpool. En een ulevel met een lollipop voor de 87-jarige Aleandro Polverari die wel eens haarfijn wilde weten hoe dat allemaal met zijn begrafenis zou gaan en daarom met valse berichtgeving een soort generale repetitie organiseerde. Aleandro werd niet teleurgesteld, want meer dan tweehonderd vrienden en familieleden kwamen opdagen. Waarom doen

mensen zulke rare dingen? Ik weet 't niet maar een ouderling bekende mij eens dat hij altijd nog eens een keer in zijn pyama naar de kerk zou willen komen, zomaar om te zien wat de mensen er van zouden zeggen. Ergens willen we allemaal wel eens wat gek doen, maar we knijpen 'm hevig. Voor een tienduizend dollar kontributie aan de Zending zal ondergetekende zijn geheime neiging om iets gek te doen onthullen. Dit offer eindigt een week na de verschijning van dit nummer van C.C.

Emotions

A look at a common problem

Freedom From Depression, by James E. Johnson; published by Haven Books, Division of Logos International, Plainfield, New Jersey, 1980; 232 pp. Reviewed by Alan Vandermaas, M.D., St. Catharines, Ont.

This popular psychology paperback is basically directed to Christians, with the obvious aim to bring them closer to the healing power God provides through psychology for those who are depressed. It is easy to read and it held my interest most of the time. It discusses the many causes of

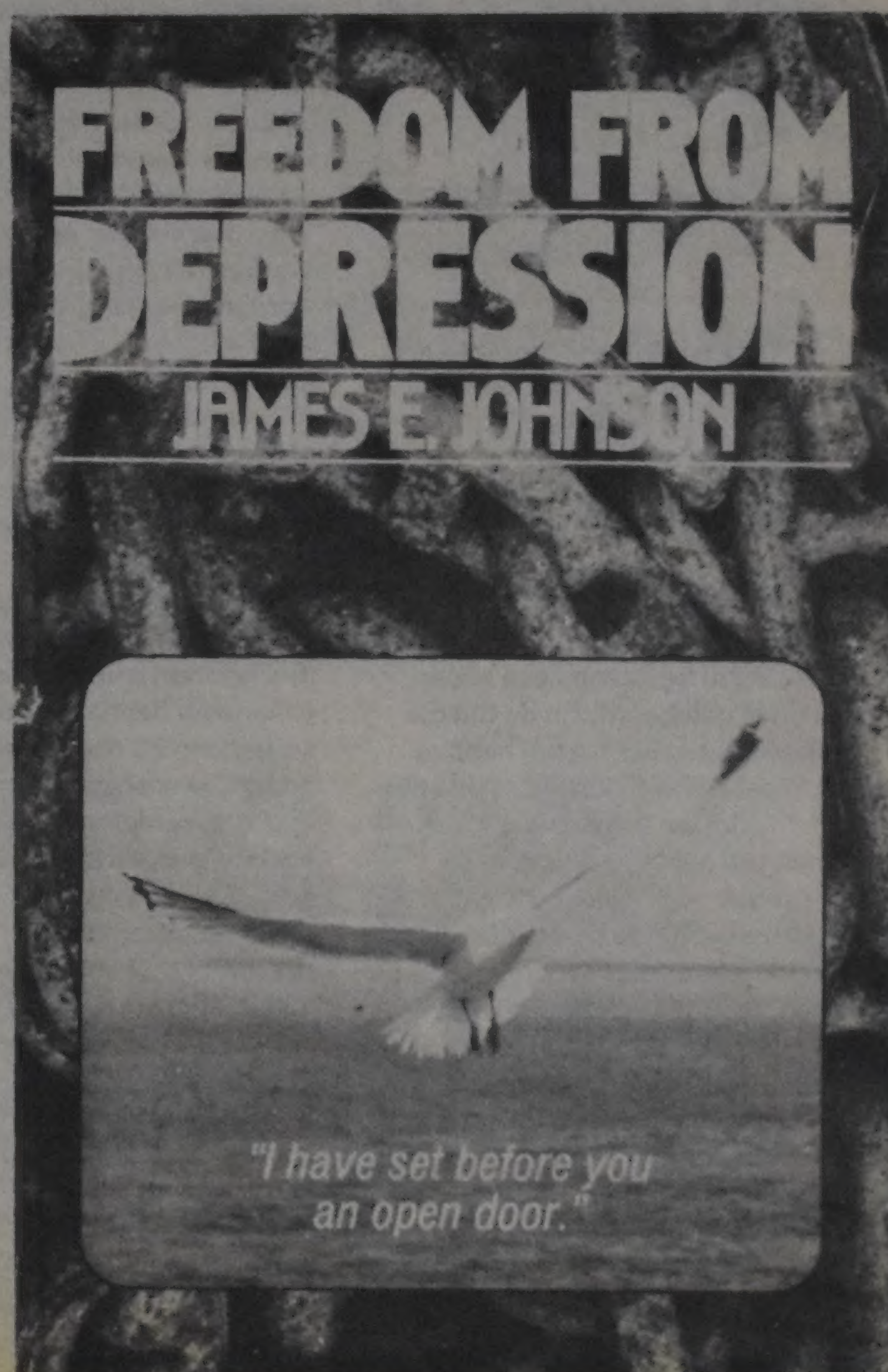
depression; first those within the person, such as how one deals with anger, guilt and fear; then the so-called outside factors, for instance retirement, changes at work, loneliness, having too many responsibilities, etc.; and lastly all kinds of family factors, e.g. a broken home or having two sets of parents after a divorce. Next the symptoms of depression are discussed extensively, followed by a section on what can be done for and by a depressed person.

The author begins his book by confronting the argument that good and "nice"

Christians should not be depressed, and he refutes it by showing that many faithful biblical characters suffered depression. Throughout the book he refers to persons from the Bible, especially Job, to illustrate or clarify a point he is making. Here then is a Christian psychotherapist or counselor who emphasizes that psychology has a place for Christians also, and that it addresses itself to questions that cannot be answered by, "You should have more faith."

Yet, on further reading I noticed that this book hinges on two contradictory ideas. On the one hand Johnson seems to see depression as a mental condition which needs the tools of psychology for its healing; tools which God himself has made available in the unfolding of His creation. On the other hand, there are pages that say: if you read the Bible well and apply what God says and does to his depressed children you won't get depressed; or, if you are you will come out of it. This would be like following Paul's advice to Timothy in medical matters and take wine for stomach trouble, which we now know to be about the worst thing to do. The attempt to build up a Christian psychological approach to the treatment of depression by using bits and pieces from the Bible that seem to fit, comes to its worst when Johnson explains Job 40:7 as God saying to a depressed person: "Grow up! Stop acting immature!"

In my opinion this contradiction stems from the fact that Johnson, in his search for a Christian approach, adapts psychology to the Bible, instead of seeing it as an aspect of God's creation order, with its own (internal) God-given structure by which it operates. This

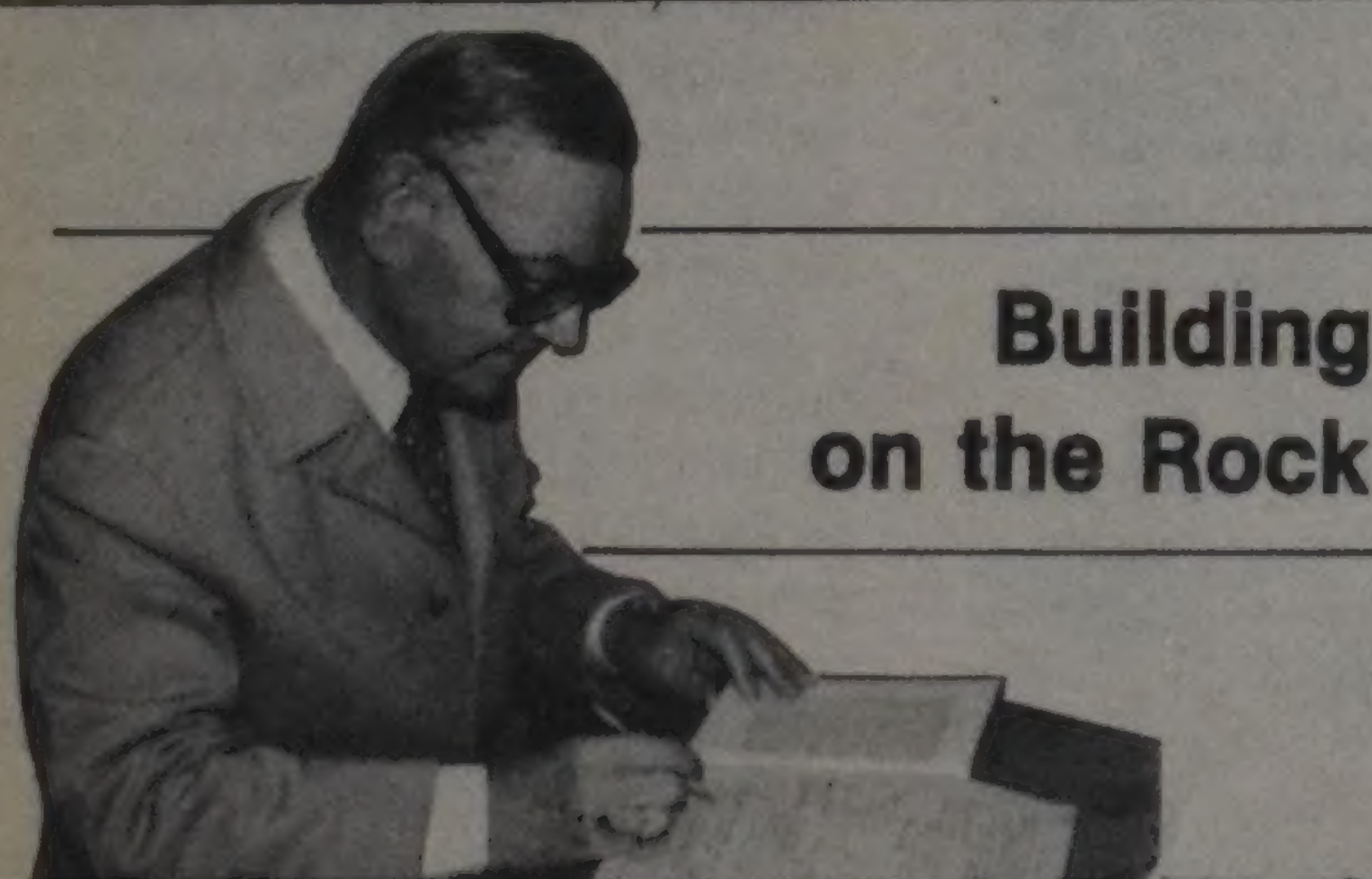


structure finds its connection with the Bible in that it is rooted in the central love commandment, to which it must always refer. This structure itself is, however, not given in the Bible, but is part of God's creation order and comes to us in God's time, as His creation unfolds before us. However, this is not the place to expand further on the nature of Christian counseling.

I found chapters four and five the best in the book, and excellent at that! They deal with perfectionism as a cause of depression within families, and do so in a practical and compelling way, from which

many lessons can be learned. When Johnson says, "don't be afraid to praise your children", my thoughts go back and I wish I had really understood the truth of that statement when my children were small.

There are other points in this book with which I do not entirely agree. However, if its main purpose is to familiarize the reader with what depression is and what can be done for it through Christian counseling, this purpose, I think, has been fully achieved by James Johnson in an attractive way.



Building on the Rock

What is Righteousness?

Blessed are those who hunger and thirst for righteousness ...
Matthew 5:6

In the Bible the word "righteousness" has a variety of meanings. They are all closely connected. Yet they differ.

There is first the way in which Paul uses the word. Then it has a juridical connotation and points to God's acquittal of sinners. Blessed are those who hunger and thirst for that.

Often the word is also used in an ethical sense. Both in the Old and the New Testament the word characterizes people who live in obedience to the law. We could think of what is said of Zechariah and Elizabeth: "They were both righteous before God." This means that they were pious people. In that way Jesus said to his disciples that their righteousness should exceed that of the scribes and the Pharisees. Those who hunger and thirst for such a life are blessed also.

There is a third meaning of the word. That is the righteousness which God will reveal when one day he will straighten out all things. On that day he shall unmask all injustices and vindicate his elect. He shall do away with all that is crooked and righteousness shall prevail. Those who hunger and thirst for that shall share God's blessedness in full.

The last meaning of the word is the widest. The former two are included in it. We should realize that we may not think of this only in an eschatological way. We live in an unjust world with all its consequences of pain and sorrow. In the christian life there must be a hunger and thirst — and therefore also an action — for justice in personal relations, in communities, in countries and in the whole world.

It should not be a man-made justice according to humanistic standards, but a God-centered justice, based upon the Scriptures, which we have to propagate.

By doing this we will already now experience a small beginning of the satisfaction which Jesus promised in this beatitude, and complete satisfaction on the day of his return.

Rev. Henry Van Andel

Van Andel is a retired minister of the Christian Reformed Church living in Burnaby, BC

Charities

Who to give to?

Your Money/Their Ministry, a guide to responsible Christian Giving. Edward J. Hales and J. Alan Youngren, 1981, Eerdmans and Oxford University Press; pb., 113 pp., \$5.50. Harry Houtman, Toronto, Ont.

The authors discuss ways and means of evaluating your charitable giving by evaluating what your charities are doing. It is a guide that helps you ask the right questions from the charities you support so that you will be able to see clearly how responsibly your money is used.

Several chapters at the end summarize the replies

received from some 36 large and well-known U.S. charities and reveals how much information is available.

The book is meant as a do-it-yourself guide on asking questions. Does the charity have its books audited, and are the audited statements available on request? Does the charity have an independent and responsible Board of Directors? Do the employees also have voting power on the Board? How many relatives are on the Board? Does the organization have a clear statement of purpose? What about a statement of belief or principles. Answers that satisfy you are a good indication that your involvement is a responsible

decision.

Certainly recommended to churches and individuals who make donations to charities with which they do not have firsthand or personal experience.

Agenda

for the
**Council of CRCs
in Canada**

scheduled to meet in Burlington
in November, are available for
\$1.50 from

**CCRCC, Box 5070
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